

ISLAMIC LAW SERIES

1

الصَّلَاةُ

AUTHENTIC WAY
OF THE
PRAYER

Dr. Ghulam Zarquani

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بسم الله الرحمن الرحيم
 نحمده و نصلى على رسوله الكريم
 وعلى آله و صحبه اجمعين

ALLAH



JANNATI KAUN?

IN THE NAME OF,

THE MOST AFFECTIONATE,

THE MERCIFUL

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FOREWORD

Indeed, the Holy Quran and Sunnah [Traditions of our Beloved Prophet Muhammad (Peace be upon him)] are the primary sources of guidance for us in every walk of life, but finding out the correct guidance from them is not an easy. It necessarily requires to have thorough knowledge of the Quran, Hadith, traditions of the Companions of the Prophet (May Allah be pleased with them), and an in-depth understanding of the context and circumstances surrounding the situations is needed to be fittingly explore these sources. And, beyond a mere doubt, acquiring these various knowledges is usually not possible by a single person. Therefore, it is incumbent upon us to sincerely find the better solution.

The Great Scholars, the Imams, conducted years upon years of research to understand the intricacies of these sources. Indeed, this was the result of there sincere

love for the Muslim Ummah [nation] to have given their whole lives for this service. We turn to them and follow them because they have derived rulings from authentic sources based on a systematic manner. This collection of informations is known as Fiqh [Islamic Law].

For a normal Muslim, it is enough to follow their rulings as it would not be practical for every person to dive into the deep sea of knowledge for each and every single matter.

I have, therefore, decided to write a book which will be in four volumes dealing with Prayers, Fasting, Zakat, Hajj & Umrah, Marriage and Divorce, etc. And this is the first volume of them. It will allow you to understand the many matters about Prayer [Salat]

Before moving forward, it will be very valuable to shed light on the Hanafi Fiqh [Hanafi School of Islamic Jurisprudence] and its origin, importance, and authenticity as this book is a study of the ruling based on the Hanafi School.

I am very grateful to Mr. Omair Jabbar and my daughter Ms. Nadia Zulfa for going through the manuscript and giving useful suggestions.

May Allah, the Exalted, accept our efforts and guide us in understanding Islam in an authentic way.

5, Jumadus Sani 1429

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Director

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The Author's Note

1. It has been the way of Righteous Scholars to always mention the Allah, the Exalted and His Beloved Messenger (Peace be upon him) in the most respectful way to show their devotion and love. In their footsteps, we shall do the same. The following will be some common expressions you will see that have been translated for you;

صلى الله عليه وسلم

This is salutations on the Beloved Messenger (Peace be upon him) meaning may Allah send peace and blessings upon him.

رضى الله عنه

This expression means by Allah be pleased with Him. According to the number of persons and whether they are male or female the pronoun at the end will change. This expression is commonly used after the pious people especially the Companions of the Prophet

رحمة الله تعالى عليه

This expression means may Allah have mercy on Him. According to the number of persons and whether

they are male or female the pronoun at the end will change.

سیدنا - Leader

حضرت - Respected

Shaykh, Maulana, Allama- Title for Scholars

This expression is commonly used after the pious people.

2. Because of english readers, we have put their English meanings in brackets.

3. Since we have used electronic format of some books also, I will mention;

(M) means a collection of electronic books known as "Almarjaul Akbar lit turasul Islami" which was produced by El Ariss company.

4. When using any reference for the first time, all informations related to its publications along with author's name, page number, volume, etc will be placed. However, next time, only name of the book, its volume if any and page number will be placed.

5. While citing reference, the author purposely avoided to mention more than one book if the same Hadith is in other books too.

6. Likewise, eyeing on the short format of the book, unneccessary arguments and disscussions were overlooked.

INTRODUCTION

IMAM AZAM NOMAN BIN SABIT

(May Allah be pleased with him)

The "Hanafi School of Islamic Law" is being linked to the Imam Nu'man bin Thabit known as Al-Imam ul-Azam [the Great Imam], because of his valuable contribution, dedication, and great role for the compilation of the Hanafi Fiqh, which is one of the foremost Schools of Fiqh out of the four schools having the largest followers around the Muslim world.

GREAT TIDINGS:

Referring to the Great Imam (May Allah be pleased with him), The Highly Glorified Prophet (Peace be upon him) spoke of his birth and informed us of the

remarkable services that would be done by him for the sake of Islam.

Narrated by Abu Hurairah (May Allah be pleased with him) that the Prophet (Peace be upon him) said: "Among my Umma, there will come a man called Abu Hanifa. On the Day of Resurrection, he will be the light of my Ummah." 1

In another illuminous Hadith, the Prophet Muhammed (Peace be upon him) said:

﴿لَوْ كَانَ الدِّينُ عِنْدَ الثُّرَيَّا لَذَهَبَ بِهِ رَجُلٌ مِّنْ

فَارَسٍ-أَوْ قَالَ-مِنْ أَبْنَاءِ فَارَسٍ حَتَّى يَتَنَاوَلَهُ﴾ 2

" If the Iman went to the planet Venus, a man of Faris (Persian) descent would bring it back."

Great Muslim scholars like Imam Jalal-ud Deen Suyuti and Hafiz Ibn Hajar Makki (May Allah be pleased with them), Scholars of the Shafi'i School, remark that the above Hadith refers to the birth of Imam Azam. 4

And Imam Shafai (May Allah be pleased with him) said that the people are dependent upon Imam Azam in the field of Fiqh. 5

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1. Manaqib ul-Imam Azam: Imam Muwaffaq bin Ahmed Makki, Page: 50, Edition: No, Date: No, Press: No
 2. Muslim: Imam Muslim, Vo:16, Page:85, Edition: NO, Date: 1992, Pub: Darul Kutub Ilmia, M
 3. See, Imam-e Azam: Allama Shah Turabul Haq, Page: 48, Edition: 2, Date: 2003, Press: No, Pub: Bazm-e-Raza
 4. Al Ebar: Imam Zahbi, Vol:1, Page:163, Date: 1985, Darul Kutub Ilmia, M

BIRTH OF THE IMAM:

Scholars differ over the exact year of his birth, but the most acceptable opinion is that he was born on the 70th of Hijra in Kufa. 1

After receiving primary education, his principal occupation was his garment business, which he conducted with absolute honesty. He did not believe in excessive profits and never tolerated earning money through impermissible and questionable means.

INTEREST IN EDUCATION:

One day while he was passing through the market, he came across Imam Shabi (May Allah be pleased with him), a well-known Scholar, who casually questioned him about his literary pursuits. Imam Abu Hanifa (May Allah be pleased with him) indicated that he was occupied with the garment business in the market. Upon hearing this, Imam Shabi advised young Abu Hanifa to devote his time to studies. Imam Abu Hanifa referring to this incident, acknowledged that this meeting inspired him to plunge himself into studies. 2

In the beginning, Imam Azam Abu Hanifa showed interest in the science of Kalaam which dealt with philosophy and logic. He gave his time to debate with

1. Nuzhatul Qari: Mufti Shariful Haq , Vol: 1, Page:169,
Edition: 1, Press:No, Date:1988, Pub: Dairatul Barakat.

2. Manaqib Imam Azam. Page 84

scholars of other religions in his time. With his matchless knowledge and powerful arguable skills, he would leave his opponents speechless and win the debates.

TEACHER OF ISLAMIC LAW:

During his education, he became well known around Kufa [City in Iraq] as an ingenious scholar. When his teacher, Imam Hammad (May Allah be pleased with him) passed away, he was the natural successor to take the place of his teacher for the sake of passing on wealth of knowledge to the students. ¹

DEVOTION AND PRAYER:

Along with his immense passion for knowledge and the managing of his business trade, he would spent much time in the nafl [supererogatory] Prayers.

According to narrations, he would spend his days in fasting and nights in the nafl Prayers. Imam Abu Yahya (May Allah shower his blessings on him) said that he saw Imam Abu Hanifa praying the entire night and crying in the love of Allah, the Exalted, and in His fear.²

He was a very pious, honest, trustworthy, fair-dealing and a Allah-fearing person. Once his partner sold an item that had a defect, forgetting to inform the buyer of the defect. When Imam Abu Hanifa learnt of the deal, sorrow overcame him and he instructed his partner to

1. Manaqib Imam Azam, Page: 95

2. Same Reference, Page: 256

give away the entire income of the day in charity. 1

COMPANION OF THE COMPANIONS:

As you can note by the heading, a 'Tabai' is one who had the honor of meeting even one Companion of the Prophet of Allah (Peace be upon him) in the state of Iman [belief]. In other words, a 'Tabai' is a Companion of the Companion of the Beloved Prophet (Peace be upon him). Imam Azam had the honor of meeting several companions.

According to Shaykh Muhammed bin Ahmed Zahbi (May Allah be pleased with him), Imam Abu Hanifa had the opportunity in his young age to see Hadhrat Anas bin Malik (May Allah be pleased with him), one of the great companions of the Prophet (Peace be upon him). 2

In addition, he met seven more companions (May Allah be pleased with them) and was fortunate to have heard the Hadiths from them. 3

Other scholars are quoted to have said that the Imam Abu Hanifa met with twenty or twenty-six companions based on their researchs. 4

The exact figure of companions he has met is not something that may change his status as a 'Tabai' as

1. Imam-e Azam, Page: 83

2. Al-khairat ul-Hesaan: Imam Ahmed bin Hajar Al-Makki.

Page: 73, Edition: No, Date: No, Pub: No

3. Manaqib Imam Azam, Page: 60

4. See, Imam Azam, Page: 52

this is a title bestowed upon any Muslim who met at least one Companion of the Prophet of Allah, the Exalted (Peace be upon him).

HANAFI ISLAMIC LAW:

One should know that as a believer, there is no particular school of Islamic law to be followed in regard to obvious and apparent facts of Islam such as the oneness of Allah, the mandatory status of the five times daily Prayers, Fasting, etc. But, in other issues of Sharia, we have no other option except to seek the assistance of the Great Scholars of Islam. As the Holy Quran says,

﴿ فَاسْأَلُوا أَهْلَ الذِّكْرِ إِنْ كُنْتُمْ لَا تَعْلَمُونَ ﴾ 1

" Ask those who have knowledge if you dont have "

Based on this divine order, the companions sought the guidance of the Messenger of Allah (May Peace and Blessings of Allah be upon him) during his lifetime to understand the Commandments of Islam. The Mercy for Both Worlds, Prophet Muhammad Mustafa (May Peace and Blessings of Allah be upon him) would guide them to the solutions, never turning them empty handed. This method itself provided the legal basis for us to follow Scholars who had the knowledge of the religion.

Similarly, the Holy Quran states that there should be a learned group of people who seek understanding of the religion and then pass on their knowledge to their groups and tribes.

1. Holy Quran, Chapter: 21, Verse: 7

﴿ فَلَوْلَا نَفَرَ مِنْ كُلِّ فِرْقَةٍ مِّنْهُمْ طَائِفَةٌ لِّيَتَفَقَّهُوا فِي الدِّينِ وَلِيُنذِرُوا قَوْمَهُمْ إِذَا رَجَعُوا إِلَيْهِمْ لَعَلَّهُمْ يَحْذَرُونَ ﴾ 1

" Then why should not a party from each group come out that they may gain understanding of religion and warn their people after coming back to them, so that they may guard themselves. "

This divine guidance was followed by the Companions of the Prophet (May Allah be pleased with them) as one may notice that some Companions would frequently visit well-known Scholars among the Companions to seek solution for their problems.

Although, there is a great deal of evidence in the Quran, Sunnah, and practice of righteous scholars which provides the basis for the Muslim layman to follow the religious scholars, we, closing this chapter here, shall knock on the door of 'Hanafi Islamic Law' to get a glimpse of its historical back-ground, basics, and the methodology adopted by the Hanafi School.

THE FOUNDATION OF ISLAMIC LAW:

The basis of all Four major schools of Islamic Law: Hanafi, Maliki, Shafai, and Hanbali are the same.

They are:

1. The Holy Quran
2. The Hadith
3. Consensus [Ijma']
4. Analogy [Qayas]

1. Holy Quran, Chapter: 9, Verse: 122

There is much evidence for the first two being parts of the primary sources of Islamic Law, because it is apparent and obvious that these are Divine and Prophetic guidances. Allah, the Exalted directing us towards following them says,

﴿ يَا أَيُّهَا الَّذِينَ آمَنُوا أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَلَا

تُبْطِلُوا أَعْمَالَكُمْ ۝ 1

" O believers! Obey Allah, and obey the Messenger and let not your works go vain. "

And in one place Allah, the Exalted commands us to bring the words of the Quran into practice to obtain His Pleasure.

﴿ وَهَذَا كِتَابٌ أَنْزَلْنَاهُ مُبَارَكٌ فَاتَّبِعُوهُ وَاتَّقُوا لَعَلَّكُمْ تُرْحَمُونَ ۝ 2

" And this blessed Book We have sent down, so follow it and be righteous, so that you may receive mercy "

In addition, there are many other verses of the Holy Quran that unambiguously direct us to follow the Quran and Hadith as the primary sources as the means of the righteous way.

Consensus [Ijma'] has been practiced by Islamic Scholars as the next main source of Islamic theology. The Scholars state that a verse of Surah An-Nisâ', among the many evidences, provides the basis for consensus as a critical and active role in Islamic Jurisprudence.

1. Holy Quran, Chapter: 47, Verse: 33

2. Holy Quran, Chapter :6, Verse: 155

﴿ وَمَنْ يُشَاقِقِ الرَّسُولَ مِنْ بَعْدِ مَا تَبَيَّنَ لَهُ الْهُدَىٰ وَيَتَّبِعْ غَيْرَ

سَبِيلِ الْمَوْمِنِينَ نُؤَلِّهِ مَا تَوَلَّىٰ وَنُصْلِهِ جَهَنَّمَ ۖ وَسَاءَتْ مَصِيرًا ﴾ 1

" And whoever opposes the Messenger after the right way has become clear and follows a way other than the way of Muslims, We shall leave him on his own conditions and shall cause him to enter Hell; and what is an evil place of returning."

Exegesists [Mufasssireen, Commentators on the Quran] and Scholars explain that 'a way other than the way of Muslims' are those decisions which are against the consensus. 2

Analogy [قياس] also has an important role in jurisprudence which has been authenticated by the Holy Quran as Allah, the Exalted says.

﴿ فَاعْتَبِرُوا يَا أُولِيَ الْأَبْصَارِ ﴾ 3

" Practice analogy, O you who have sight "

Sharing the same opinion as other great Islamic Scholars, Allama Mehmood Aalosi (May Allah have mercy on him) commented that the above verse furnishes the basis for practice of analogy in Islamic Jurisprudence. 4

1. Holy Quran, Chapter:4, Verse: 115

2. See, Khazain-ul-Irfan: Shaykh Muhammed Naeemuddin
Page: 141, Edition:, Press:, Pub: Farid Book Depot

3. Holy Quran, Chapter: 59, Verse: 2

4. Ruhul Maani: Shaikh Allama Mehmood Aalosi, Vol: 28,
Page:41, Edition:No, Date:No, M

Analogy was approved by Our Merciful Prophet (May Peace and Blessings of Allah be upon him) while sending one of his companions, Hadhrat Muaaz (May Allah be pleased with him) to Yemen as a Judge [Qadi].

On this occasion, the Messenger of Allah (May Peace and Blessings of Allah be upon him) asked Hadhrat Muaaz (May Allah be pleased with him), 'How will you make decisions?' He replied, 'By the Quran.' The Prophet (May Peace and Blessings of Allah be upon him) then asked, 'What if you do not find in it there?' He replied, 'By the Hadith.' The Prophet (May Peace and Blessings of Allah be upon him) then asked, 'What if you do not find there either?' He replied, 'I will decide analogically.' The Prophet (May Peace and Blessings of Allah be upon him) was very pleased and said, 'All praise unto Allah, Who has guided the emissary of the Messenger of Allah.' 1

COMPILATION OF HANAFI LAW:

Listening to the 'Hanafi Fiqh [Jurisprudence]' one may think that it was compiled by Imam Azam (May Allah be pleased with him) alone without any contribution from others, but this is not the case. For this noble cause, he put together a team of Jurists & Scholars (May Allah reward them for their works) who were the foremost experts in the various sciences that

1. Tirmizi: Shaikh Muhammad Isa, Vol:4, Page:461, Darul Kutub Ilmia, 1994, M

was needed for this grand task. This work started on 121st year of Hijrah and would continue for many years. For the proceedings of the sessions that led to the formation of "Hanafi Islamic Law" issues would be thoroughly discussed by the Noble Scholars of the panel which would be presided by Imam Azam (May Allah be pleased with him). They would hear each other's opinion and debate based on information from the Quran, Hadith, and the rulings and actions of the Sahaba [Companion] (May Allah be pleased with them). After deep study of the issues at hand from various angles and aspects, an amicable solution was written down which led to what we now know as the 'Hanafi Fiqh [Islamic Law]'. These solutions were compiled in a book named "Books of Jurisprudence of Abu Hanifa". 1

On the basis of the above historical facts we can say that the 'Hanafi Jurisprudence' is indeed a collective effort of Great Islamic Jurists & Scholars (May Allah have mercy on them) who labored with the utmost sincerity so that the Laws of Islam could easily be understood and practiced by the Muslims.

1. See, Seerat Noman: Shaikh Shibli Nomani, Page: 149-150, Date: 1412 H, Edition: 1, Darul Eshat Karachi.

CHAPTER 1

PREREQUISITES OF THE PRAYER



Relying on the Mercy of Allah, Exalted is He and His beloved Prophet Muhammed (Peace and Blessings be upon him), we will discuss in this chapter about the prerequisites of the Prayer in detail, indicating to their authentic bases in a short format.

1. CLEANLINESS (طهارة)

Cleanliness is the most essential prerequisite of the Prayer. Without it, no one is able to start the Prayer. Our beloved Prophet (Peace be upon him) said,

﴿مِفْتَاحُ الصَّلَاةِ الطُّهُورُ﴾ 1

"Cleanliness is the key to Prayer."

1. Asha't-ul Lama'aat: Shaikh Abdul Haq Muhaddith-e Dehelvi, Vol: 1, Page: 592, Date:1988, Edition: No, Press: No, Pub: Etiqad Publishing

Explaining the importance of cleanliness before Allah, the Exalted, The Gracious Prophet (Peace be upon him) said,

﴿ لَا يَقْبَلُ اللَّهُ صَلَاةَ بِغَيْرِ طَهْوَرٍ وَلَا صَدَقَةً مِنْ غُلُولٍ ﴾ 1

" Allah does not accept the Salah [prayer] without purity nor the endowments given from stolen money. "

Purity can be achieved depending on the conditions and circumstances at hand as we will explain by Wudu, Tayammum, or Ghusul. In the coming pages, we will discuss the conditions, ways of performing the purifications acts, and their individual aspects.

In addition to the purification of the body, the clothes and the place of Salah [Prayer] must also be pure of which we will provide detail as well.

To understand purity of the clothes and place, you would first need to understand what impurity is, so accordingly there will be a section on that along with the ways to purify.

[A] THE WUDU (وضو):

Wudu is one of the ways to become pure which Muslims can be seen doing as they make preparations for daily Prayer.

In the Holy Quran, we find very clear instructions for making Wudu before the beginning of Prayer. Allah, the Exalted says,

1. Muslim. Vol: 3. Page:82. M

﴿ يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا قُمْتُمْ إِلَى الصَّلَاةِ فَاغْسِلُوا وُجُوهَكُمْ وَأَيْدِيَكُمْ إِلَى الْمَرَافِقِ وَامْسَحُوا بِرُءُوسِكُمْ وَأَرْجُلَكُمْ إِلَى الْكَعْبَيْنِ ﴾ 1

" O believers! When you wish to stand for prayer, then wash your faces and your hands up to the elbows and pass your wet hands over your heads and wash your feet up to the ankles. " 1

MANDATORY ACTIONS (فرائض) :

Based on the above verse of the Quran, the Scholars derived the four mandatory actions of Wudu:

[i] Washing the face completely from the point where the hair starts to normally grow to the bottom of the chin and from one ear to the other.

[ii] Washing both arms from the finger-tips up to including the elbows.

[iii] Passing wet hands (مسح) on at least one fourth of the head.

It should be noted that the Holy Quran did not mention any dimension for passing wet fingers over the head, but it has been mentioned in the Hadith.

﴿ رَأَيْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَتَوَضَّأُ وَعَلَيْهِ عِمَامَةٌ قِطْرِيَّةٌ، فَادْخَلَ يَدَهُ مِنْ تَحْتِ الْعِمَامَةِ فَمَسَحَ مُقَدِّمَ رَأْسِهِ ، وَلَمْ يَنْقُضِ الْعِمَامَةَ ﴾ 2

" Sayeduna Anas narrates that, 'I saw The Beloved

1. Holy Quran, Chapter: 5, Verse: 6

2. Abu Dawood: Shaikh Abu Dawood, Vol:1, Page:250, Date:No, Dar Ihya-e-Turas Arabi, M

Prophet(Peace be upon him) making wudu as he proceeded to wear the blessed turban which had been made in Qatar. During the wudu, he passed the fore part of his head by taking His hands underneath the Turban."

[iv] Washing both feet from the tips of the toes up to including the ankles.

While washing the above mentioned parts, we are supposed to be very careful so as, not even a tiny portion equal to a nail is left unwashed.

﴿ عَنْ عُمَرَ بْنِ الْخَطَّابِ : إِنَّ رَجُلًا تَوَضَّأَ فَتَرَكَ مَوْضِعَ ظِفْرِ عَلَى قَدَمِهِ ، فَأَبْصَرَهُ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ، فَقَالَ : ارْجِعْ فَأَحْسِنْ وُضُوءَكَ ، فَارْجِعْ ، ثُمَّ صَلَّى ﴾ 1

PROPHETIC TRADITIONS (سنن) :

You just read the mandatory actions of Wudu. The wudu is deemed complete when performed with the Sunan. There are nearly sixteen Prophetic Manners (Sunnan) of the ablution.

[i] To perform the intention for Wudu.

Aside from the four mandatory actions, intention is preferable based on the renowned saying of the Prophet Muhammad Mustafa (Peace be upon him) said,

﴿ إِنَّمَا الْأَعْمَالُ بِالنِّيَّاتِ ﴾ 2

" Actions are judged by intentions."

In light of the above Hadith, making intention before making Wudu is a Sunnah [the Prophetic Way].

1. Mulim, Vol:3, Page: 107. M

2. Bukhari: Imam Ismail, Vol:1, Page:3. Dar Ihy-e-Turas. M

[ii] To recite the Bismillah completely.

The Messenger of Allah (Peace be upon him) said,

﴿ كُلُّ أَمْرٍ ذِي بَالٍ لَا يُبْدَأُ فِيهِ بِبِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ أَقْطَعُ ﴾ 1

" Any important action which is not started with [Bismilla hir-rahman nir-raheem] remains incomplete." 1

[iii] To first wash both hands up to the wrists three times.

The Beloved Prophet (Peace be upon him) said,

﴿ إِذَا اسْتَيْقَظَ أَحَدُكُمْ مِنْ نَوْمِهِ فَلْيَغْسِلْ يَدَهُ قَبْلَ أَنْ

يَدْخُلَهَا فِي وُضُوءِهِ ﴾ 2

" Whenever anyone of you wakes up he should wash his hands before putting it into water. "

[iv] To perform Miswak while washing the mouth [Cleaning of the teeth using a wooden stick].

The Rasoolullah (Peace be upon him) said,

﴿ لَوْلَا أَنِ أَشَقَّ عَلَى أُمَّتِي لَأَمَرْتَهُمْ بِالسَّوَالِكِ عِنْدَ كُلِّ صَلَاةٍ ﴾ 3

" Had I not felt that it would be hard for my Ummah [nation] I would have surely ordered them perform Miswak before each prayer."

1. Jame-ul-Masaneed wal Maraseel: Imam Jalaluddin Suyuti, Vol: 5, Page: 430, Date: 1994, Darul Fikr, M

2. Bukhari: Imam Muhammed bin Ismail, Vol: 1, Page: 159, Edition: 1, Date: No, Press: Classical Printers Delhi, Pub: Farid Book Depot Delhi.

3. Muslim: Imam Muslim, Vol: 1, Page: 909, Date: 1997, Edition: 7, Press: Romi Publications, Pub: Farid Book Stall, Lahore.

- [v] To gargle three times
- [vi] To take up water into the soft part of the nose [upto where the hard-bone begins] three times
- [vii] Using right hand for actions 3 through 5
- [viii] To clean the nostrils using the smallest [pinky] finger of the left hand

These Sunan have been mentioned in the saying of the Noble Prophet (Peace be upon him) as he said,

﴿ مَا مِنْكُمْ رَجُلٌ يَقْرُبُ وُضُوءَهُ فَيَتَمَضَّمُ وَيَسْتَنْشِقُ فَيَنْتَثِرُ إِلَّا خَرَّتْ خَطَايَا وَجْهِهِ ﴾ 1

" When anyone of you starts to make Wudu, he should gargle, take up water into the nose, and clean his nostrils, so that his sins will go away."

- [ix] To pass wet-fingers through the beard.

﴿ إِنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ يَخْلُلُ لِحْيَتَهُ ﴾ 2

Narrated on the authority of Imam Tirmidi that, 'Rasolullah (Peace be upon him) would pass his wet-fingers through his beard.'

- [x] To wash each part three times.

﴿ عَنْ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: تَوَضَّأَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَاحِدَةً وَاحِدَةً، فَقَالَ: هَذَا وُضُوءٌ مَنْ لَا يَقْبَلُ اللَّهُ صَلَاةَ إِلَّا بِهِ، ثُمَّ تَوَضَّأَ ثِنْتَيْنِ ثِنْتَيْنِ، فَقَالَ: هَذَا وُضُوءُ الْقَدْرِ مِنَ الْوُضُوءِ، وَتَوَضَّأَ ثَلَاثًا ثَلَاثًا وَقَالَ: هَذَا أَسْبَغُ الْوُضُوءِ ﴾ 3

1. Muslim, Vol: 6, Page:95, M

2. Tirmizi, Vol:1, Page:119

3. Ibn-e-Maja: Shaikh Imam Muhammed bin Yazid, Vol:1, Page:145, Date:No, Dar Ihya-e-Turas Arabi, M

" Narrated by Hadhrat Abdullah bin Umar (May Allah be pleased with them) that, 'The Merciful Prophet (Peace be upon him) performed Wudu, in which he washed every part once then said, 'this is the wudu, without it Allah does not accept Prayer.' Then he washed every part two times and said, 'this is the moderate type of Wudu.' Then he washed every part three times and said, 'this is the complete form of Wudu. "

[xi] To pass the fingers through each other and through the toes.

It is narrated by Hadhrat Ibn Abbas (May Allah be pleased with him) that the Beloved Prophet (Peace and Blessings be upon him) said,

﴿ إِذَا تَوَضَّأْتَ فَخَلَّلْ بَيْنَ أَصَابِعِ يَدَيْكَ وَرِجْلَيْكَ ﴾ 1

" Whenever you perform Wudu, pass your fingers through each other and through your toes. "

[xii] Passing wet hands over the entire head.

﴿ ثُمَّ مَسَحَ بِيَدَيْهِ فَأَقْبَلَ بِهِمَا وَأَدْبَرَ، بَدَأَ بِمُقَدِّمِ رَأْسِهِ حَتَّى

ذَهَبَ بِهِمَا إِلَى قَفَاهُ ثُمَّ رَدَّهُمَا إِلَى الْمَكَانِ الَّذِي بَدَأَ مِنْهُ ﴾ 2

" Hadhrat Abdullah bin Zaid (May Allah be pleased with him) while showing the people the wudu of Rasoolullah (Peace and blessings of Allah be upon him) passed his hands over his head beginning with the front taking them to the back of his head to the nape of the neck and then brought them to the front again from where he had started. "

1. Tirmizi, Vol:1, Page: 134, M

2. Bukhari, Vol: 1, P: 167, Frid Book Depot

[xiii] Passing wet hands outside the ears.

﴿ عَنْ ابْنِ عَبَّاسٍ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَسَحَ أُذُنَيْهِ، دَاخِلَهُمَا بِالسَّبَّابَتَيْنِ، وَخَالَفَ إِبْهَامَيْهِ إِلَى ظَاهِرِ أُذُنَيْهِ فَمَسَحَ ظَاهِرَهُمَا وَبَاطِنَهُمَا ﴾ 1

" Shaikh Ibn Abbas (May Allah be pleased with him) narrates that, the Prophet (Peace be upon him) used the wet index fingers to pass over the inside of the ear and His thumbs to pass over the back of the ears. "

[xiv] Performing the Wudu in order.

To perform Wudu in order has not mentioned in the Quran clearly, therefore, making Wudu in order is not mandatory. It was, however, the regular practice of the Prophet (Peace be upon him) to perform the ablution in Quranic order, hence making it the Sunnah. 2

[xv] Wiping over the hairs of the beard which are outside the border of the face.

[xvi] Washing all parts of wudu in such a way that the next part is washed before the latter is dries up.

Shaikh Abdullah bin Umar (May Allah be pleased with them) once made wudu in the market, washing only his face, hands, and making masah (wiping) over his head. Later, he went to the Masjid for a funeral where he wiped over his socks and offered the funeral Prayer. 3

1. Ibn-e-Maja, Vol:1, Page:151, M

2. See, Tibyan-ul- Quran: Shaikh Ghulam Rasool Saidi, Vol: 3, Page: 105, Edition: 2, Date: 2001, Press: Roomi Publications, Pub: Farid Book Stall Lahore.

3. See, Muatta: Imam Malik, Vol:1, Page:79, Date:1988. M

Based on the above Hadith, Scholars wrote that washing the parts in one sitting has not been made a mandatory element for Wudu, though making the wudu in one sitting is Sunnah [Prophetic tradition] as this was the usual way of the Prophet Muhammad Mustafa (May Peace and Blessings of Allah be upon him).

PREFERRED MANNERS (مستحبات):

In this section, we will discuss those manners which were practiced by the Merciful Prophet (Peace and Blessings of Allah be upon him) from time to time where as in the previous we talked about practices that were his regular blessed routine during wudu.

Some of the common Preferred Manners are:

- [i] Facing towards the Qibla as this is a sacred direction. 1
- [ii] Dropping the used water onto a purified place. 2
- [iii] Making wudu without the aid of others unless needed.

..... ﴿كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَا يَكُلُّ طُهُورَةً

إِلَى أَحَدٍ.....﴾ 3

Nephew of the Prophet, Hadhrat Ibn Abbas (May Allah be pleased with them) said that the Prophet would perform the ablution without any aid from others. 3

1. Bahar-e Shariat: Shaikh Sadrus Sharia Amjad Ali, Vol: 2, Page:19, Edition:No, Date:No, Qadri Kitab Ghar, Bareilly.
2. Same Reference
3. Ibn-e- Majah, Vol: 1, Page: 129, M

[iv] Moving the ring along the finger to wash the area underneath the ring.

﴿ كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا تَوَضَّأَ حَرَّكَ خَاتَمَهُ ﴾ 1

" Sayeduna Muhammad Mustafa (Peace and Blessings of Allah be upon him) used to move his ring while washing the hands. "

[v] Performing the Wudu ahead of the Prayer timings except for one who has some reason. 2

[vi] Wiping over the neck with upper part of the hand

The Noble Prophet (Peace be upon him) wiped his head all the way to the back. 3

[vii] Making wudu in a relaxed way without rushing. 4

UNDESIRABLE ACTIONS (مَكْرُوهَات) :

There are some actions which are undesirable in wudu known as the Makroohat.

Some of the common Undesirable Actions are:

[i] Using more water than needed.

﴿ إِنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَرَّ بِسَعْدٍ وَهُوَ يَتَوَضَّأُ، فَقَالَ: مَا هَذَا السَّرَفُ؟ فَقَالَ: أَفِي الْوُضُوءِ إِسْرَافٌ؟ قَالَ: نَعَمْ وَإِنْ كُنْتَ عَلَى نَهْرٍ جَارٍ ﴾ 5

1. Sunan Baihiqui: Imam Ahmed Baihiqui, Vol:1, Page: 99, Date: No, Edition: No, Darul Fikr, M

2. See, Alfiqh-ul Islami: Shaikh Dr.Wahba Zuhaili, Vol: 1, Page: 253, Edition:3, Date:1989, Darul Fikr Bairut.

3. See, Bukhari, Vol:1, Page: 167, M

4. See, Bahar-e- Shariat, Vol: 2, Page: 19.

5. Ibn-e-Maja, Vol:1, Page: 147, M

" It is narrated that the Merciful Messenger (Peace and Blessings be upon him) passed by Hadhrat Saad (May Allah be pleased with him) as he was making wudu. The Noble Prophet (Peace be upon him) said, 'What is this unnecessary use of water? Shaikh Saad (May Allah be pleased with him) asked, 'Is there in unnecessary use of water while making wudu? He said, 'Of course, though you are on the corner of a river. "

[ii] Using very little amount of water, which is insufficient to make wudu according to the Sunnah.

﴿ عَنْ ابْنِ عَبَّاسٍ قَالَ: أَمَرَنَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِاسْتِبَاغِ الْوُضُوءِ ﴾ 1

" Narrated by Shaikh Ibn-e-Abbas (May Allah be pleased with them) that the Prophet (Peace be upon him) ordered us to pour enough water during Wudu. "

[iii] Dropping the used water on an impure place. 2

[iv] Splashing water on the face as this wets the clothes and may wet others nearby. 3

[v] Talking unnecessarily about worldly topics as this interrupts recitation of the duaas [invocations] to be read during the wudu. 4

[vi] Missing any of the Sunan (Prophetic Traditions).

[vii] Making wudu with water heated up by the sun

1. Ibn-e-Maja, Vol:1, Page: 147, M

2. See, Bahare Shariat, Vol: 2, Page 22

3. See, Al-Fiqh ul-Islami, Vol: 1, Page: 262

4. See, Same Reference

light as this has a bad effect on the skin. 1

[viii] Wiping over the head (making masah) thrice using fresh water each time. 2

ACTIONS WHICH BREAK WUDU:

In this discussion, we will talk about those matters that will nullify [break] the wudu. Knowledge of these nullifiers is important so that one can remake the wudu before prayers, making tawaaf of the Ka'ba, touching the Holy Quran, etc.

[i] To excrete or urinate or pass gas

As Allah, the Exalted, says,

﴿ أَوْجَاءَ أَحَدٌ مِّنْكُمْ مِّنَ الْغَائِطِ ۖ ﴾ 3

" Or any of you comes from the privy "

This verse refers to both excretion and urination as nullifiers of wudu.

And as for the passing of the wind being a nullifier of wudu there is a Hadith that Rasoolullah (May Peace and Blessings of Allah be upon him) said,

﴿ قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: لَا وَضُوءَ إِلَّا مِنْ صَوْتٍ أَوْ رِيحٍ ﴾ 4

" Wudu is required after passing wind."

1. See, Talkhees-ul-Habeer: Shaikh Ibn-e-Hajr Asqlani,

Vol:1, Page: 9, Date: 1964, Madina, M

2. See, Bahare Shariat, Vol:2, Page: 22

3. Holy Quran, Chapter: 5, Verse: 6

4. Tirmizi, Vol: 1, Page: 220, M

[ii] For blood or puss to come out and flow on any part of the body that's washing is required in Wudu.

The Beloved Prophet (May Peace and Blessing of Allah be upon him) said,

﴿ قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: الْوُضُوءُ مِنْ كُلِّ دَمٍ سَائِلٍ ﴾ 1

" Wudu is required whenever blood has flowed."

[iii] To vomit a mouthful of water, food, or mucus.

Hadhrat Aisha (May Allah be pleased with her) narrated that she heard the Messenger of Allah (Peace and Blessings be upon him) saying,

﴿ قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: مَنْ أَصَابَهُ قَيْءٌ.....
فَلْيَنْصَرِفْ، فَلْيَتَوَضَّأْ ﴾ 2

" Whosoever vomits...should go make wudu. "

[iv] To become unconscious, inane, or sleep in such a way that one loses balance and does not remain in constant place.

Narrated on the authority of Imam Bahiqi, that the Prophet (Peace be upon him) Said,

﴿ قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: لَا يَجِبُ الْوُضُوءُ عَلَى مَنْ نَامَ
جَالِسًا أَوْ قَائِمًا أَوْ سَاجِدًا حَتَّى يَضَعَ جَنْبَهُ..... ﴾ 3

" Wudu is not mandatory on one who sleeps in a sitting, standing or prostrating positions, until he puts his shoulder to rest."

1. Dar Qutni: Shaikh Ali Bin Umar, Vol: 1, Page:163,
Date:2003, Darul Kutub Ilmia, M

2. Ibn-e-Majah, Vol:1, Page:385, M

3. Sunan Bahiqi, Vol: 1, Page:215, M

[v] Laughing loudly in those prayers which have Ruku and Sajdah [prostration] audible enough to be heard if a person were next to you.

For it, the Prophet (Peace be upon him) said,

﴿ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: مَنْ قَهَقَهُ فِي الصَّلَاةِ قَهَقَةً شَدِيدَةً فَعَلَيْهِ الْوُضُوءُ وَالصَّلَاةُ ﴾ 1

" Whosoever laughs aloud must repeat his prayer."

[vi] For water to flow from an infected eye.

It is because running water from an infected eye would most likely to be a sort of pus, which is impure. 2



[B] WIPING OVER SOCKS:

Wiping over socks is, of course, permitted in light of authentic sayings of our Beloved Prophet (May Peace and Blessings of Allah be upon him). Some are,

﴿ عَنْ عَلِيٍّ ابْنِ أَبِي طَالِبٍ ، قَالَ: قَدْ رَأَيْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَمْسَحُ عَلَى ظَاهِرِ خُفَّيْهِ ﴾ 3

" Hadhrat Ali (May Allah be pleased with him) said, 'Indeed, I saw the Messenger of Allah (May Peace and Blessings of Allah be upon him) wiping over top portion of socks. "

1. Jame-ul-Masaneed wal Maraseel, Vol:7, Page:346, M

2. Fatawa Razwia: Imam Ahmed Raza Khan Barelwi, Vol:1, Page:264, Edition:2, Date:2003, Markaz-e-Ahlesunnat.

3. Abu Dawood, Vol:1, Page: 278, M

﴿ كُنْتُ مَعَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، فَتَوَضَّأَ فَأَهْوَيْتُ لِأَنْزِعَ

خُفَّيْهِ، فَقَالَ: دَعُهُمَا، فَإِنِّي أَدْخَلْتُهُمَا طَاهِرَتَيْنِ، فَمَسَحَ عَلَيْهِمَا ۝ 1

" Narrated by Mughira bin Shu'ba (May Allah be pleased with him) that I was with the Beloved Prophet (Peace and Blessing of Allah be upon him) when he was making wudu. I moved forward to take His socks but He said, 'Leave them as I put them on in a state of purity [of Ghusul and Wudu].' He then wiped over them. "

CONDITIONS:

In order to wipe over the socks in wudu, there are some conditions which must be met:

[i] The socks must cover the entire foot including the ankles.

JANNATI KAUN?

[ii] The socks should be tight enough, so as walking freely is possible.

[iii] The socks must be of leather or at least the bottom portion of them should be of leather.

[iv] Any one of the socks must not be torn from one place or many places to the extent of an area so large that three of the smallest toes of the foot might be seen.

The above conditions are being placed, as basically a 'Khuf' is allowed to be wiped over. Therefore, usual socks must have the same attributes as a 'Khuf' has. 2

1. Bukhari, Vol:1, Page: 85, M

2. See, Badae-us-Sanae: Imam Alaiddin, Vol:1, Page:16, Edition: 1, Date: 2004, Markaz-e-Ahlesunnat.

[v] The socks must have been put on after washing both the feet which may even be done before completing wudu, as the Merciful Prophet (Peace and Blessings be upon him) said, 'I put them on in the state of purity. 1

[vi] The socks can not be put on after the Ghusul [bath] becomes mandatory nor can they be kept on after the Ghusul [bath] has become mandatory.

﴿ قَالَ: أَمَرْنَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ..... ﴾

وَلَا نَنْزِعُهُمَا مِنْ غَائِطٍ وَلَا بَوْلٍ وَلَا نَوْمٍ وَلَكِنْ مِنْ جَنَابَةٍ ﴿ 2

" As narrated by Hadhrat Safwan (May Allah be pleased with him) that the Noble Prophet (Peace and Blessings be upon him) instructed us..... that we did not have to take them off after urinating, defecating [release of stool], or sleeping but that they had to be taken off if we came into the state of Janabah [the state in which Ghusul becomes mandatory such as after sexual intercourse or a wet dream]. "

DURATION OF LASTING:

With the above mentioned conditions, a muqem [non-traveler] can wipe over the socks for one night and a day [24 hours] and the musafir [traveler] upto three days and nights [72 hours]. This duration will start after the first time the wudu breaks while wearing them.

1. See, Bukhari, Vol:1, Page: 85, M

2. Saheeh: Shaikh Ibn-e-Habban, Vol: 2, Page: 236,
Date: No, Darul Fikr Bairut, M

For example, a non-traveler performs the Wudu at Fajr [the morning prayer] and puts on his socks and his wudu breaks at Zuhr [the afternoon prayer]; his duration has now begun meaning that he can wipe over them for Wudu till the next day's Zuhr if he did not take them off.

﴿ جَعَلَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ثَلَاثَةَ أَيَّامٍ وَلَيَالِيَهُنَّ

لِلْمُسَافِرِ وَيَوْمًا وَلَيْلَةً لِلْمُقِيمِ ﴾ 1

" Rasoolullah (Peace and Blessings of Allah be upon him) has decided for a non-traveler that he may wipe over his socks for one day and night and the traveler may wipe over his socks for three days and three nights ."

ASPECTS WHICH BREAK MASAH:

In this section, we will discuss those actions that nullify the masah [wiping] of socks.

[i] The completion of the duration: for a non-traveler one day and night and for the traveler three days and three nights, the feet will now have to be washed again.

It is because of the previous saying of the beloved Prophet Muhammed (Peace and Blessings of Almighty Allah be upon him).

But if that person has strong feeling of dire consequences after taking off socks and washing feet, even after the completion of legitimate duration, he should keep on wiping over his socks including bottom part and both sides, until he feels comfortable.

1. Muslim, Vol:3, Page:143, M

﴿ عَنْ عُقْبَةَ بْنِ عَامِرٍ أَنَّهُ وَفَدَ إِلَى عُمَرَ بْنِ الْخَطَّابِ عَامًا،
 قَالَ عُقْبَةُ: وَعَلَى خُفَّانِ مِّنْ تِلْكَ الْخِفَافِ الْغِلَاطِ، فَقَالَ لِيْ عُمَرُ:
 مَتَى عَهْدُكَ بِلُبْسِهِمَا؟ قُلْتُ: لَبِسْتُهُمَا يَوْمَ الْجُمُعَةِ، وَالْيَوْمَ الْجُمُعَةُ،
 فَقَالَ لَهُ عُمَرُ: أَصَبْتَ السُّنَّةَ ﴾ 1

" Shaikh Umar asked Shaikh Uqba (May Allah be pleased with them) who was putting on thick socks: When did you put them on? He replied: On Friday, and today is Friday. Shaikh Umar said: You righteously interpreted the Sunnah. "

[ii] Taking off the socks, either one or both of them, the feet will now have to be washed again.

The impurity returns to the feet once the socks are taken off, which is why you must wash the feet if the socks have been taken off, if you still have wudu. Otherwise you will wash the feet whenever you need to make a new Wudu. 2

[iii] All those matters that nullify the Wudu will also nullify the masah. 3

It is, because the wiping over has been considered a part of Wudu. Therefore, if the Wudu is nulled, then one should make Wudu or wipe over his socks again.

[iv] Wetting more than half part of any sock.

According to the concept of this facility, both feet

1. Dar Qutni, Vol:1, Page: 204, M

2. Fath-ul Qadeer: Imam Ibn-e- Hammam, Vol: 1, Page:155,
 Edition: 1, Date: 2004, Markaz-e Ahl-e Sunnat

3. Same Reference

have been regarded as one part. Therefore, washing one while wiping over another would not be allowed. 1

WAY OF WIPING OVER:

[i] The masah [wiping] should be done over the top portion of the socks.

﴿ عَنْ عُمَرَ رَضِيَ اللَّهُ عَنْهُ، أَنَّهُ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ

عَلَيْهِ وَسَلَّمَ يَأْمُرُ بِالْمَسْحِ عَلَى ظَاهِرِ الْخُفَّيْنِ ﴾ 2

" Hadhrat Umar (May Allah be Pleased with Him) narrated that, 'I heard the Messenger of Allah (Peace and be upon him) ordering that masah [the wiping] should be done on the top portion of the socks. "

[ii] Making masah by using three wet fingers of the right hand over the right sock and left hand over the left, beginning from the toes up to the length of the sock.

﴿ عَنِ الْمُغِيرَةِ قَالَ: رَأَيْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.....

مَسَحَ عَلَى خُفِّهِ، وَوَضَعَ يَدَهُ الْيُمْنَى عَلَى خُفِّهِ الْاَيْمَنِ، وَيَدَهُ الْيُسْرَى

عَلَى خُفِّهِ الْاَيْسَرِ، ثُمَّ مَسَحَ إِلَى أَعْلَاهُ مَسْحَةً وَاحِدَةً ﴾ 3

" Hadhrat Mugeerah (May Allah be Pleased with Him) narrated the Messenger of Allah (May Peace and Blessings of Allah be upon him).... made masah over His socks with his right hand over the right sock and the left hand over the left sock, then wiped up to the top. "

1. See, Al-Fiqh ul-Islami, Vol: 1, Page: 339

2. Badae-us-Sanae, Vol: 1, Page: 18

3. Sunan Baihiqui, Vol:1, Page:493,

GENERAL RULE FOR MASAH:

If there is ever a condition that washing any part of the body during ghusul [bath] or wudu [ablution] is harmful because of a wound, corn, cut, or illness, then one can wipe over that area with wet fingers.

But, if the area of the injured part is open and wiping over it is harmful then put a piece of cloth or bandage and wipe over it. And if even wiping with wet fingers is not possible, then one is excused to leave the area dry.

﴿ عَنْ عَلِيٍّ ابْنِ أَبِي طَالِبٍ، قَالَ: إِنَّكَسَرْتُ إِحْدَى رِجْلَيْ، فَسَأَلْتُ

النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، فَأَمَرَنِي أَنْ أَمْسَحَ عَلَى الْجَبَائِرِ ﴾¹

" The Fourth Khalifa [Successor] of the Prophet, Hadhrat Ali bin Abi Talib (May Allah be Pleased with Him) says that, 'My wrist was fractured, so I asked the Messenger of Allah (May Peace and Blessings of Allah be upon him) [of how to wash it for purification]. He ordered me to wipe over the bandage. "

[C] TAKING A BATH (غسل) :

In certain circumstances, the ghusul [bath] is required, as one can not make his Prayer without it. Therefore, it is very important to have complete knowledge of taking bath according to Islamic Law. In this discussion, we will talk about the right way to take a bath, its requirements, and other related issues.

ASPECTS MAKE BATH OBLIGATORY:

Five matters make the bath fard [obligatory]:

- [i] To ejaculate with an urge without intercourse.

As the Holy Quran says,

﴿ وَإِنْ كُنْتُمْ جُنُبًا فَاطَّهَّرُوا ﴾ 1

" And if you ever in a state of impurity [Janabah] then purify yourselves well. "

And the Messenger of Allah (May Peace and Blessings of Allah be upon him said,

﴿ مِنَ الْمَذْيِ الْوُضُوءُ، وَ مِنَ الْمَنِيِّ الْغُسْلُ ﴾ 2

" Mazi [the clear fluid before ejaculation] makes wudu obligatory, and the ejaculation of mani [sperm] makes ghusul obligatory [for purification]. "

- [ii] To insert the edge of the male's private part into the female private part

The Messenger of Allah (May Peace and Blessings of Allah be upon him) has said,

﴿ إِذَا التَّقَى الْخَتَانَانُ فَقَدْ وَجَبَ الْغُسْلُ، وَإِنْ لَمْ يَنْزِلْ ﴾ 3

" When the private parts enter one another, ghusul becomes obligatory even if there is no ejaculation. "

- [iii] To find, upon awakening, that one has discharged semen during sleep.

1. Holy Quran, Chapter:5, Verse: 6

2. Tirmizi, Vol:1, Page: 328, M

3. Musnad Ahmed: Imam Ahmed bin Hanbal, Vol: 7, Page:341, Date: No, Dar-o-Ihya-e-Turas Arabi, M

﴿ سَأَلَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَنِ الرَّجُلِ يَجِدُ الْبَلَلَ وَلَا يَذْكُرُ احْتِلَامًا؟ قَالَ: يَغْتَسِلُ، وَعَنِ الرَّجُلِ يَرَى أَنَّ قَدْ احْتَلِمَ وَلَا يَجِدُ الْبَلَلَ؟ قَالَ: لَا غُسْلَ عَلَيْهِ ﴾ 1

" The Prophet (Peace be upon him) was asked about a person upon awakening sees wetness but does not recall an ejaculation, He said, 'ghusul becomes obligatory', and about one who does not see any wetness but does recall an ejaculation, He replied, 'ghusul is not required for him. "

[iv] On completion of the menses period [hayd].

﴿ قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: إِذَا أَقْبَلَتِ الْحَيْضَةُ، فَدَعِيَ الصَّلَاةَ، وَإِذَا أَدْبَرَتْ فَأَغْتَسِلِي وَصَلِّي ﴾ 2

" The Beloved Nabi [Prophet] of Allah (Peace and Blessings of Allah be upon Him) said to Hadhrat Fatima daughter of Hubaish (May Allah be pleased with her), 'When the period [hayd] starts, stop the prayers, and when the period [hayd] is completed, take a bath [ghusul] and pray. "

[v] On the completion of the period of bleeding after the child's birth [nifaas].

As this blood is in fact a collection of the past menstrual flows that did not occur during pregnancy. 3

1. Abu Daud, Vol: 1, Page: 399, M

2. Bukhari, Vol: 1, Page: 121, M

3. See, Kanzul Ummal: Shaikh Ali Muttaqui Hindi, Vol: 1
Page: 1924, Date: No, Press: No, M

ORDINANCES OF BATH:

In the previous pages, we discussed the matters that make it mandatory for one to take a ghusul [bath]. This is so because there are religious actions which can not be performed without the bath.

Those Actions Which Require Ghusul, are as follow,

[i] Touching the Holy Quran.

As Allah, the Almighty says,

﴿ لَا يَمَسُّهُ إِلَّا الْمُطَهَّرُونَ ﴾ 1

" Which none shall touch but those who are clean."

[ii] Praying the Salah and performing the Sajdah of Tilawat, which is the Prostration that must be made after reciting the Ayat of Sajdah in the Holy Quran.

As Allah, the Almighty says,

﴿ وَإِنْ كُنْتُمْ جُنُبًا فَاطَّهَّرُوا..... ﴾ 2

" And if you ever in need of a bath then purify yourselves well."

[iii] Performing Tawaaf, which is Moving Around the Holy Ka'ba.

Rasoolullah (Peace be upon him) regarded the Tawaaf like the Salah [Prayer]. It is for this reason that Tawaaf is not permissible if the bath is required.

﴿ إِنَّمَا الطَّوَافُ بِالْبَيْتِ صَلَوةٌ ﴾ 3

1. Holy Quran, Chapter: 56, Verse: 79

2. Holy Quran, Chapter: 5, Verse: 6

3. Darmi: Shaikh Abdur Rahman, Vol: 2, Page: 44, Darul Kutub Ilmia, Date:1996, Edition:Not, M

" Indeed, the tawaaf of the Ka'ba is a Prayer. "

Important Note: The above mentioned all three actions are prohibited for the person who needs to take a bath, as well as for the person who needs to make wudu.

[iv] Reading of the Holy Quran.

Recitation of the Quran is not permitted for the one who needs to take a bath.

As the Prophet (May Peace and Blessings of Allah be upon him) has said,

﴿ لَا تَقْرَأُ الْحَائِضُ وَلَا الْجُنُبُ شَيْئًا مِّنَ الْقُرْآنِ ﴾ 1

" A haa'id and a junub, [a woman who is in her period and the one upon whom the bath has become obligatory] must not recite anything from the Quran. "

[v] Entering or Staying in the Masjid.

﴿ دَخَلَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ صَرْحَةَ الْمَسْجِدِ، فَنَادَى

بِأَعْلَى صَوْتِهِ: إِنَّ الْمَسْجِدَ لَا يَجِلُّ لِحَائِضٍ وَلَا لِحَائِضٍ ﴾ 2

" As the Prophet (May Peace and Blessings of Allah be upon him) entered the Masjid and announced loudly, 'Indeed the Masjid is not allowed for the haa'id and the junub,[a woman who is in her period and the one upon whom the bath has become obligatory]. "

TAKING BATH AS A SUNNAH:

In the previous pages, we discussed the circumstances which require the person to take a bath. However, it is just encouraged only for the following actions,

1. Tirmizi, Vol:1, Page: 361, M

2. Ibn-e-Maja, Vol: 1, Page: 212, M

[i] For the Jumua [Friday] Prayer.

It is Sunnah for the Friday Prayer as our beloved Prophet Muhammad (Peace and Blessings of Allah be upon him) said,

﴿مَنْ تَوَضَّأَ يَوْمَ الْجُمُعَةِ فَبِهَا وَنِعْمَتْ، وَ مَنْ اغْتَسَلَ فَاَلْغُسْلُ اَفْضَلُ﴾ 1

" Whosoever made wudu for Jumua did well and good, and whosoever made ghusul, well he did the best "

[ii] For Putting on the Ihram for Umrah or Hajj.

Taking a bath for putting on the Ihram is highly appreciated, as our beloved Prophet (Peace and Blessings be upon him) has practiced.

﴿ اِنَّ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ تَجَرَّدَ لِاَهْلَالِهِ وَاغْتَسَلَ ﴾ 2

" Indeed, the Prophet (Peace be upon him) has taken a shower for putting on Ihram. "

[iii] For Eid-ul-Fitr and Eid-ul-Adha.

It is due to the practice of our beloved Prophet (Peace and Blessings be upon him).

﴿كَانَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَغْتَسِلُ يَوْمَ الْفِطْرِ وَيَوْمَ الْاَضْحٰى﴾ 3

" The Prophet (Peace be upon him) used to take bath on Eid-ul-Fitr and Eid-ul-Adha. "

Also, both prayers are akin to the Jumua [Friday] Prayer, therefore it is a sunnah to take a bath before Eid-ul-Fitr and Eid-ul-adha Prayers. 4

1. Musnad Ahmed, Vol: 5, Page: 644, M

2. Tirmizi, Vol:3, Page: 496, M

3. Ibn-e-Maja, Vol:1, Page:417

4. See, Fathul Qadeer:, Vol: 1, Page: 71

[iv] For the Wuqoof [study] in Arafa in Hajj.

The stay in Arafa (Wuqoof-ul Arafa) for a Haji, [the one performing the Hajj], it is sunnah to take a bath.

﴿ كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَغْتَسِلُ... يَوْمَ الْعَرَفَةِ... ﴾ 1

" The Prophet (Peace be upon him) used to take bathon the Day of Arafa. "

MANDATORY ELEMENTS (فرائض):

Three things are mandatory in Bath:

[i] To rinse the mouth thoroughly with water, that is, in such a way that water flows inside the mouth completely

[ii] To rinse the nostrils with water, that is, to take the water up to the soft part of the nose

Both these actions are mandatory because the Purifier of the Hearts, the Noble Messenger (Peace and be upon him) referring to them said,

﴿ قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: إِنَّهُمَا فَرَضَانِ فِي الْجَنَابَةِ،

سُنَّتَانِ فِي الْوُضُوءِ ﴾ 2

" Both are fard [mandatory] in janabah [state of impurity that requires ghusul] and sunnah [the Prophetic Traditions] in Wudu."

1. Ibn-e-Maja, Vol: 1, Page: 471

See, Also, Musanaf Ibne-abi-Shaiba: Shikh Abdullah bin Abi Shaiba, Date: No, Edition: No, Darul Fikr, M

2. Fath-ul Qadeer, Vol: 1, Page: 61

See, Also, Dar Qutni, Vol: 1, Page: 121, M

[iii] Washing the whole body which includes every outer part, taking care that water has flowed underneath the arms, and private areas also.

As Allah, the Almighty says,

﴿وَإِنْ كُنْتُمْ جُنُبًا فَاطَّهَّرُوا.....﴾ 1

" And if you ever in need of a bath then purify yourselves well."

ISLAMIC WAY OF TAKING BATH:

Before we discuss this topic, let's first read this detailed Hadith [Prophetic narration] about taking the bath, which is narrated by Umm-ul Mu'mineen [Mother of the Believers] Hadhrat Maimuna (May Allah be pleased with her),

﴿وَضَعْتُ لِلنَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَاءً اِيَغْتَسِلُ بِهِ، فَافْرَغَ عَلَى يَدَيْهِ فَغَسَلَهُمَا مَرَّتَيْنِ أَوْ ثَلَاثًا، ثُمَّ أَفْرَغَ بِيَمِينِهِ عَلَى شِمَالِهِ فَغَسَلَ مَذَاكِيرَهُ، ثُمَّ دَلَكَ يَدَهُ بِالْأَرْضِ أَوْ بِالْحَائِطِ، ثُمَّ تَمَضَّمَصَ وَاسْتَنْشَقَ، ثُمَّ غَسَلَ وَجْهَهُ وَيَدَيْهِ ثُمَّ غَسَلَ رَأْسَهُ ثَلَاثًا، ثُمَّ أَفْرَغَ عَلَى جَسَدِهِ، ثُمَّ تَنَحَّى عَنْ مَقَامِهِ فَغَسَلَ قَدَمَيْهِ﴾ 2

" I prepared a bucket of water for the Prophet (May Peace and Blessings of Allah be upon him) to take a bath. He poured some water on his hands and washed them twice or thrice, then poured water on His left hand using His right hand and washed the private area,

1. Holy Quran, Chapter: 5, Verse: 6

2. Bukhari, Vol: 1, Page: 188, Farid Book Depot

then rubbed His hands on the earth or the wall, then washed His mouth and rinsed His nostrils, then washed His face and both hands, then washed His head thrice, then washed His whole body, then He moved from his place and washed both His feet. "

Seeking guidance from this Hadith, our Religious Scholars have written of how to take the bath according to the Sunnah in detail.

- [i] Make the intention of taking a bath
- [ii] Wash both hands up to the wrist three times
- [iii] Wash the private parts
- [iv] Clean any impurities on the body
- [v] Perform Wudu, **except** washing the feet if the water does not flow away from the place of bathing **JANNATI KAUN?**
- [vi] Massage the whole body with water
- [vii] Pour water on right shoulder thrice
- [viii] Pour water on left shoulder thrice
- [ix] Pour water on the head and on the whole body three times
- [x] After moving from the bathing area wash your feet if they were not washed at the time of wudu.
- [xi] Do not face towards the Holy Kaba.
- [xii] Do not talk during bath.
- [xiii] During bath, do not uncover your Satr (ستر) [parts which are required to be covered]. Pl See coming pages for detail. 1

[D] MAKING TAYAMMUM (تيمم) :

If one needs to make wudu or take a bath, but has no access to the water, he should perform Tayammum.

The Holy Quran guides us to it saying;

﴿وَإِنْ كُنْتُمْ مَرْضَىٰ أَوْ عَلَىٰ سَفَرٍ أَوْ جَاءَ أَحَدٌ مِّنْكُم مِّنَ الْغَائِطِ أَوْ لَمَسْتُمُ النِّسَاءَ فَلَمْ تَجِدُوا مَاءً فَتَيَمَّمُوا صَعِيدًا طَيِّبًا.....﴾ 1

" And if you are ill, or on a journey, or one of you comes after using restroom, or you have sexual contact with a woman, and you did not find water, then perform tayammum with clean sand or Earth. "

Our Beloved Prophet (Peace be upon him) also instructed us to perform Tayammum in the absence of access to water. The Prophet (Peace be upon him) said,

﴿قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: الصَّعِيدُ الطَّيِّبُ وَضُوءُ الْمُسْلِمِ﴾ 2

" Dirt (Tayammum) is as a wudu for Muslims. "

On the basis of above authentic resources, Tayammum has been widely practiced by Muslims around the world.

To better understand the exact situations that allow us to perform Tayammum, we will have sub-topics and discuss them under the shade of authentic Islamic jurisprudence books.

1. The Holy Quran, Chapter: 4, Verse 43

2. Abu Dawood, Vol:1, Page: 524, M

ASPECTS OF MAKING TAYAMMUM:

[i] In the absence of water for a mile.

In the above verse of the Holy Quran, permission to performing Tayammum was given to minimize our hardships in searching for water. Thus, it is necessary to know how far we should try to get water? Our great scholars have stated that distance to be one mile. 1

[ii] Unsafe access to the water

If there is no safe access to the water because of communal riots or curfew etc, one can perform Tayammum. 2

[iii] For an ill person

If one is ill or has perfect information through his own experience or by a Muslim Doctor that his illness will get worse in case of using water then he can make Tayammum

The base for it is the above-mentioned verse of the Quran. Along with it, the following hadith is also supporting our claim

Reported by Jabir (May Allah be pleased with him) that while we were out for a trip, one of us got injured on his head, then he ejaculated and asked his friends about the legitimacy of Tayammum for him. They advised him to take a bath rather than Tayammum. So he took a bath and because of it he died. His situation

1. See, Fathul Qadeer, Vol: 1, Page: 126

2. See, Bahar-e-Shariat, Vol: 2, Page: 62

was brought in the notice of the Prophet (Peace be upon him) upon which He said: 1

﴿ قَتَلُوهُ، قَتَلَهُمُ اللَّهُ، هَلَّا سَأَلُوا إِذْ لَمْ يَعْلَمُوا؟ فَإِنَّمَا شِفَاءُ الْعِيِّ

السُّؤَالُ، كَانَ يَكْفِيهِ التَّيَمُّمُ ﴾ 2

" They killed him, Allah will kill them, why did they not ask for what they did not know? Indeed, the cure of ignorance is asking,. Tayammum was enough for him. "

[iv] For a person upon whom taking bath is mandatory but is unable to perform it due to chilly cold weather as he/she is very much sure that he/she will die or fall ill if the bath is performed with water

For it, a hadith that was narrated by A'mr bin Aas (May Allah be pleased with him) as he said:

﴿ لَمَّا بُعِثْتُ فِي غَزْوَةِ ذَاتِ السَّلَاسِلِ، قَالَ: احْتَلَمْتُ فِي لَيْلَةٍ بَارِدَةٍ شَدِيدَةِ الْبَرْدِ، فَاشْفَقْتُ أَنْ أَهْلِكَ، فَتَيَمَّمْتُ، ثُمَّ صَلَّيْتُ بِأَصْحَابِي صَلَاةَ الصُّبْحِ، فَلَمَّا قَدِمْنَا عَلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ذَكَرُوا ذَلِكَ لَهُ، فَقَالَ: يَا عُمَرَا! صَلَّيْتَ بِأَصْحَابِكَ وَأَنْتَ جُنُبٌ؟ فَقُلْتُ: ذَكَرْتُ قَوْلَ اللَّهِ تَعَالَى: وَلَا تَقْتُلُوا أَنْفُسَكُمْ، إِنَّ اللَّهَ كَانَ بِكُمْ رَحِيمًا، فَتَيَمَّمْتُ ثُمَّ صَلَّيْتُ، فَضَحِكَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَلَمْ يَقُلْ شَيْئًا ﴾ 3

" He was sent to the battle of Zaat-us-Salasil. On a very chilly cold night, I had ejaculated and fearing death I performed Tayammum and led the Morning Prayer. When we came back to the Prophet (Peace be upon him)

1. See, Also, Badae-us- Sanae, Vol: 1, Page: 73

2. Abu Dawood, Vol: 1, Page: 532, M

3. Musnad Ahmed, Vol: 5, Page: 231, M

my colleagues informed Him about it. The Prophet (Peace be upon him) said: 'O Amr', did you lead the Prayer while you were in a state of ejaculation? I replied: I remembered the verse of Allah, the Exalted, 'Do not kill yourselves.' Indeed Allah is merciful upon you', so, I made Tayammum and led Prayer. Then the Prophet (Peace be upon him) smiled and did not say anything. "

[v] One has water for drinking or cooking but if he uses it for making Wudu or taking a bath, will face a dire situation, then it is allowed to perform Tayammum. 1

[vi] If available water in the market is two times as costly as its existing price, then it is permissible for one to perform Tayammum.

It is because the wasting money is not allowed for a Muslim. The Prophet (Peace be upon him) said,

﴿ قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: حُرْمَةُ مَالِ الْمُسْلِمِ كَحُرْمَةِ دَمِهِ ﴾ 2

" Money of a Muslim is as revered as his blood. "

[vii] Fearing of missing the funeral prayer or Eid prayers because of making wudu or taking a bath one is allowed to make tayammum.

As narrated by Ibn-e-Abbas (May Allah be pleased with them) that he said:

﴿ إِذَا خِفْتَ أَنْ تَفُوتَكَ الْجَنَازَةُ وَأَنْتَ عَلَى غَيْرِ وُضُوءٍ، فَتَيَمَّمْ وَصَلْ ﴾ 3

1. See, Sunan Baihiqui, Vol:1, Page: 398, M

Also, Bahare-e-Shariat, Vol: 2, Page: 62

2. Majmauz Zawaid: Shaikh Noruddin Haisimi, Vol:4,

Page: 305, Date: 2000, Darul Kutub Ilmia, M

3. Musannaf Ibn-e-Abi Shaiba, Vol:3, Page: 188

" That when funeral prayer is ready and you fear of missing it, perform Tayammum while you are not in wudu and join the Prayer. "

SOURCES FOR TAYAMMUM:

Earth and its kinds are to be used for making Tayammum as Allah, the Exalted says:

﴿ فَتَيَمَّمُوا صَعِيدًا طَيِّبًا ﴾ 1

" Then perform Tayammum with clean earth. "

Our Beloved Prophet's (Peace be upon him) practice also supports this explanation of the verse as a group of villagers came to him and said: O' Prophet! Amongst us some had to take bath because of ceremonial impurity but we had no access to the water. Then the Prophet (Peace and Blessings of Allah, the Exalted, be upon him) said,

﴿ عَلَيْكُمْ بِالْأَرْضِ، ثُمَّ ضَرَبَ بِيَدِهِ الْأَرْضَ لَوَجْهِهِ ضَرْبَةً

وَاحِدَةً، ثُمَّ ضَرَبَ أُخْرَى فَمَسَحَ عَلَى يَدَيْهِ إِلَى الْمِرْفَقَيْنِ ﴾ 2

" Use the Earth, then he hit once his palms on the ground to wipe his face and hit them again and wiped both of his hands with them up to elbows. "

On the basis of the above explanation, it is permissible to perform Tayammum with clay, dust, sand, lime, antimony, and precious stones like emerald correlation and other jewels, even if there is no dust on them. 3

1. Holy Quran, Chapter: 4, Verse: 43

2. Kanzul Ummal, Vol:1, Page: 1912, M

3. See, Al-Fiqh ul-Islam, Vol: 1, Page: 443

MANDATORY ELEMENTS:

There are three mandatory elements in the Tayammum.

[i] Intention:

Making intention of the Tayammum is necessary. It is because the Tayammum in itself is not a way to get purification, but rather, it was prescribed for certain desperately needed circumstances. Therefore, it is mandatory to make intention. 1

[ii] Passing one's palms over the entire face, leaving not even the hair-line of the face

[iii] Passing one's palms over the entire arms including elbows, leaving not even the hair-line skin of both arms.

The base for the last two elements is the following verse of the Holy Quran.

﴿...فَامْسَحُوا بِوُجُوْهِكُمْ وَاَيْدِيكُمْ﴾ 2

"...Then wipe your faces and your hands with it. "

WAY OF MAKING TAYAMMUM:

In the previous pages, we have read about the mandatory elements of Tayammum. Here we get to know the traditional way of its performance.

[i] Recite بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

[ii] Make intention of Tayammum

1. See, Badae-us-sanae, Vol: 1, Page: 78

2. Holy Quran, Chapter:4, Verse: 43

- [iii] Hit both palms while parting fingers on the ground, or its kind and shake off extra dirt, then pass them over the entire face.
- [iv] Hit them again on the ground, or its kind and after shaking off the extra dirt, pass the left palm over the right arm and right palm over the left, including elbows.

ACTIONS BREAK TAYAMMUM:

Tayammum is an alternative way of wudu and bath. Therefore, it is nullified with the things which nullify wudu or make bathing mandatory.

Along with this, it is also void when the access to the water becomes available.

JANNATI KAUN?

This special ordinance is based on the following Hadith as our Beloved Merciful Prophet Muhammed (Peace and Blessings of Allah, the Exalted be upon him) said,

﴿ قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: الصَّعِيدُ الطَّيِّبُ وَضُوءُ الْمُسْلِمِ

وَلَوْ إِلَى عَشْرٍ جَجَجَ مَا لَمْ يَجِدِ الْمَاءَ أَوْ يُحْدِثْ ﴾ 1

" Tayammum is like Wudu for a Muslim even if he is in such legitimate situations for ten years until he gets water or nullifies his state of purity [breaks his Wudu or becomes in a situation that causes him to take bath necessarily]. "

[E] IMPURITY (نَجَاسَة):

In the previous pages, we have discussed about the ceremonial impurity in a little detail. Now, we will come to the topic of physical impurity: its types and the different methods of cleaning.

TYPES OF IMPURITY :

Followers of the Hanafi School of Jurisprudence have divided the impurity into two sections.

A: Major Impurity

B: Minor Impurity



Major Impurity : JANNATI KAUN?

The impurity which is based on strong authentic proof [دليل قطعي] is called Major impurity like:

☆ Human urine, stool, flowing of blood, pus, mouthful of vomit, and semen.

﴿ قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: يُغَسَّلُ الثَّوْبُ مِنْ خَمْسٍ: مِنْ

الْغَائِطِ وَالْبَوْلِ وَالْقَيْءِ وَالْدَّمِ وَالْمَنِيِّ ... ﴾ 1

" The Prophet (Peace be upon him) said, 'Cloth should be washed because of five things: urine, stool, vomit, semen, and blood. "

☆ Menstrual blood or blood after child birth.

1. Musnad Imam Azam: Imam Abu Hanifa, Vol:1, Page:51,

Date: No, Darul Kutub Ilmia. M

Regarding the above conditions of women, Allah, the Exalted says,

﴿..... لَا تَقْرَبُوهُنَّ حَتَّى يَطْهَرْنَ﴾ 1

" Do not have sexual relationship with them (women) until they are clean. "

The above verse indicates clearly that those bloods are impurities

☆ Stool of all animals and urine of prohibited animals.

﴿عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ خَرَجَ لِحَاجَتِهِ فَقَالَ: اِلْتَمِسْ لِي ثَلَاثَةَ أَحْجَارٍ فَاتَيْتُهُ بِحَجَرَيْنِ وَرَوْثَةٍ، فَأَخَذَ الْحَجَرَيْنِ وَرَمَى الرَّوْثَةَ وَقَالَ: إِنَّهَا رَكْسٌ أَيْ نَجَسٌ﴾ 2

" Narrated by Hadhrat Abduallah bin Masood (May Allah be pleased with them) that the Prophet (Peace be upon him) asked him to provide him three stones for cleaning. He handed him two pieces of stones and a ball of dung. He (Peace be upon him) took the stones and threw the dung saying it was impure.

☆ Flesh of dead animals having flowing blood.
Allah, Exalted is He, says,

﴿حُرِّمَتْ عَلَيْكُمُ الْمَيْتَةُ...﴾ 3

" Dead is being prohibited for you "

We have excluded from this order the animals who do not have flowing blood. It is because of the following

1. Holy Quran, Chapter: 2, Verse: 222

2. Musnad Ahmed, Vol:1, Page: 642, M

3. Holy Quran, Chapter: 5, Verse: 3

Hadith of the Prophet (Peace be upon him).

﴿ قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: مَوْتُ كُلِّ حَيَّوَانٍ لَيْسَ لَهُ نَفْسٌ سَائِلَةٌ فِي الْمَاءِ لَا يُفْسِدُ ﴾ 1

" Death of any animal having no flowing blood in the water will not make it impure. "

☆ Droppings of birds like chicken, duck, etc. that do not fly high. 2

☆ Saliva of a dog.

The Prophet (Peace be upon him) said,

﴿ قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: إِذَا وَلَغَ الْكَلْبُ فِي الْإِنَاءِ فَاغْسِلُوا سَبْعَ مَرَّاتٍ ﴾ 3

" When the dog has dropped his saliva in any utensil, then wash it seven times. "

☆ Every type of urine and other intoxicants.

It is because Allah, the Exalted, has counted the wine amongst the impure and the work of the Satan.

﴿.....إِنَّمَا الْخَمْرُ....رِجْسٌ مِّنْ عَمَلِ الشَّيْطَانِ...﴾ 4

" Indeed wine...are impure work of Satan... "

Therefore, intoxicants are counted among the Major Impurity.

1. Badae-us-Sanae, Vol: 1, Page: 94

Also See, With a little change in language, Sunan Baihiqui, Vol:1, Page: 430, M

2. See, Bahrur Raiq: Shaikh Zainuddin Ibn-e-Nujaim, Vol:1, Page: 231, Date: 1993, Darul Marifa, M

3. Muslim, Vol: 3, Page: 150, M

4. Holy Quran, Chapter:5, Verse: 90

Minor Impurity:

The impurity which is not based on strong authentic proofs is called Minor Impurity.

☆ Urine of allowed animals like cow, sheep, goat, ox, camel, etc.

﴿ عَنْ عَطَاءٍ قَالَ: مَا أَكَلَ لَحْمُهُ فَلَا بَأْسَ بِبَوْلِهِ ﴾ 1

☆ Droppings of forbidden birds like crow, hawk, eagle, etc. 2

NOT AN IMPURITY:

☆ The droppings of lawful birds like pigeon, dove, wild duck, etc- that can fly high- do not cause impurity.

﴿ رَوَى عَنْ ابْنِ عُمَرَ أَنَّ حَمَامَةً ذَرَقَتْ عَلَيْهِ فَمَسَحَهُ وَصَلَّى ﴾ 3

" Reported by Hadhrat Ibn Umar (May Allah be pleased with him) that a pigeon's droppings fell on him. Then he wiped it out and made his prayer (without washing it) "

☆ Little droplets of urine equal to the tip of a needle do not cause impurity to the body or dress.

It is because saving ourselves from those tiny droplets of urine is almost impossible. 4

☆ The blood that does not flow from a wound will not cause any impurity.

1. Musannaf Ibn-e-Abi Shaiba, Vol:1, Page: 140, M

2. See. Bahrur Raiq, Vol: 1, Page: 231, M

3. Badae-us-sanae, Vol:1, Page:94

4. See Fathul Qadeer, Vol: 1, Page: 209

RULES REGARDING IMPURITY:

We have enough informations about both kinds of impurities. Now is the best time to know their impacts on our religious activities [Ibadah].

Major Impurity :

If the major impurity is more than a dirham, i.e., 3.17 gram weight in case of a solid impurity, or size of a dirham in case of liquid impurity, then cleaning it from the body or dress is mandatory (فرض). And if it is equal to a dirham, then cleaning it is semi-mandatory (واجب). And if it is less than a dirham, then cleaning it is a Prophetic manner (سنت).

﴿ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: تُعَادُ الصَّلَاةُ مِنْ قَدَرِ

الدَّرْهِمِ مِنَ الدَّمِ ﴾ 1

" The Prophet (Peace be upon him) said: The Prayer must be repeated if the blood is equal to a Dirham. "

Along with it a beautiful explanation made by Hadhrat Umar (May Allah be pleased with him) regarding impurities, as it is recorded that he was asked about little impurity on the dress upon which he said that, 'If it was equal this nail of mine, then it will not bar a person from Prayer. And his nail was very much equal to a Dirham.' 2

1. Dar Qutni, Vol: 1, Page: 385, M

2. See, Badae-us-sanae, Vol: 1, Page: 119

Minor Impurity:

If the minor impurity is more than the fourth part of any organ of the body or any certain portion of the dress, i.e. hand, leg or sleeve, etc., then cleaning it is necessary. And if it is less than the above mentioned category, then it is forgivable. 1

WAY OF CLEANING AN IMPURITY :

Undoubtedly, water is the best source for cleaning impurity, as Allah, the Exalted entitled it clean.

﴿وَأَنْزَلْنَا مِنَ السَّمَاءِ مَاءً طَهُورًا﴾ 2

" And we send down clean water from the sky. "

And Our Beloved Prophet Muhammad (Peace be upon him) said,

﴿قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: الْمَاءُ طَهُورٌ﴾ 3

" Water is clean. "

Along with water, some other sources like rose-water, vinegar, etc can be used for cleaning impurity but those sources are only be allowed in dire circumstances.

To better understand the cleaning process, we divide the impurity into two kinds:

1. See, Bahar-e-Shariat, Vol: 2, Page: 97
2. Holy Quran, Chapter: 25, Verse: 48
3. Abu Dawood. Vol:1, Page: 127, M

[a] Non-visible impurity

[b] Visible impurity

[a] For non-visible impurity, it is recommended to wash the area three times with rinsing as hard as possible after each wash.

And after the first and second wash and rinse, one should wash both hands too.

This is based on the saying of the our beloved Prophet (Peace be upon him),

﴿ قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: إِذَا اسْتَيْقَظَ أَحَدُكُمْ مِنْ نَوْمِهِ فَلْيَغْسِلْ يَدَهُ ثَلَاثًا قَبْلَ أَنْ يَدْخُلَهَا فِي إِنَائِهِ ﴾ 1

" When anyone of you wakes up, they should wash the hands thrice before putting it into the water-pot. "

Important Notes: JANNATI KAUN?

☆ If the impurity is on a surface that can not be rinsed like carpet, blanket, shoes, utensils, etc, then one should wash it and let the water drop off completely then wash it two more times following the same way.

☆ Earth is considered clean after it dries up.

As Shaikh Abu Jafar (May Allah, the Exalted, be pleased with him) said,

﴿ زَكَاةُ الْأَرْضِ يَبْسُهَا ﴾ 2

" Earth gets clean when it becomes dry. "

On the bases of above statement, one may perform Tayammum using the same portion of the earth when it

1. Bukhari, Vol:1, Page: 159, Farid Book Depot.

2. Musannaf Ibn-e-Abi Shaiba, Vol:1, Page: 76

dries up completely after messing up with any sort of impurities.

☆ If mud of the street gets on one's body or dress, it is not necessary for him to wash it until he knows its impurity for sure. 1

[b] For visible impurity, removing the entire impurity thoroughly is mandatory, regardless of the number of times it takes to wash it.

However, if the visible impurity is removed after the first washing, then washing it three times is not mandatory, although, it is commendable (مستحب). 2

In this case, color or smell of the impurity must also be removed, if it can be achieved easily.

This is based on the following Hadith, as our beloved Prophet Muhammed (Peace and Blessings of Allah, the Exalted upon him) said,

﴿ قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: لِلْحَائِضِ إِنْ لَمْ يَخْرُجْ أَثَرُ الدَّمِّ: يَكْفِيكَ غَسْلُ الدَّمِّ وَلَا يَضُرُّكَ أَثَرُهُ ﴾ 3

" A woman asked the Messenger of Allah (Peace and Blessings of Allah, the Exalted be upon him), 'What if the effect of the blood does not leave the dress after washing?' He replied, 'Washing with water is enough and its effect will not harm you.'"

1. See, Bahar-e-shariat, Vol:2, Page: 103

2. Same Reference

3. Abu Dawood, Vol: 2, Page: 26, M

2. COVERING

THE CONCEALABLE PARTS:

This is the second pre-requisite of the Salah (Prayer). Indicating the importance of dress, the Holy Quran says,

﴿يَبْنَى اَدَمَ خُذُوا زِيْنَتَكُمْ عِنْدَ كُلِّ مَسْجِدٍ.....﴾ 1

" O Children of Adam! Prepare yourselves with beautiful apparel each time you go to the Masjid. "

Commenting on the reason behind the revelation of this verse, Hadhrat Ibn Abbas (May Allah be pleased with him) said that the people used to make Tawaaf of the Ka'ba undressed, therefore Allah the Exalted ordered them to put on dresses while making Tawaaf. 2

Based on the above explanation, our body must be covered during the Prayers.

[A] CONCEALABLE PARTS FOR MEN:

For men, below the naval up to including the knees must be covered.

﴿ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ:.....مَا تَحْتَ السَّرَّةِ اِلَى

الرُّكْبَةِ مِنَ الْعَوْرَةِ ﴾ 3

1. Holy Quran, Chapter: 7, Verse: 31

2. See, Tafseer Ibn-e-Kasir: Shaikh Ibn-e-Kasir, Vol:3, Page:365, Date: No, Dar Ihyae Turas Arabi, M

3. Dar Qutni, Vol: 1, Page: 236, M

" The Prophet (Peace be upon him) said, 'Below the navel upto the knees are concealable. "

Indeed, the above mentioned concealable parts for men, are prerequisites of the Prayer. However, exposing upper parts of the body during Prayer, though something is available to cover them up, is regarded "Major Undisirable Acts " (مَكْرُوهُ تَحْرِيمِي), as the Prophet (Peace be upon him) said,

﴿ قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: لَا يُصَلِّي أَحَدُكُمْ فِي الثَّوْبِ الْوَاحِدِ لَيْسَ عَلَى عَاتِقِهِ شَيْءٌ ﴾ 1

" Any one of you should not perform the Prayer in a single piece of dress while exposing shoulders. "

Therefore, one should not purposely attempt to make his Prayer without being properly dressed.

See fourth chapter of this book for more detail about this topic.

[B] CONCEALABLE PARTS FOR WOMEN:

For a woman, her entire body except her face, both palms and feet must be properly covered during the Prayer.

This is based on the following Hadiths:

﴿ قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: الْمَرْأَةُ عَوْرَةٌ... ﴾ 2

" The Prophet (Peace and Blessings of Allah be upon him) said, 'A woman is concealable. "

1. Bukhari, Vol:1, Page: 140, M

2. Tirmizi, Vol: 4, Page: 267, M

﴿ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: يَا أَسْمَاءُ! إِنَّ الْمَرْأَةَ إِذَا بَلَغَتِ الْمَحِيضَ لَمْ يَصْلَحْ أَنْ يُرَى مِنْهَا إِلَّا هَذَا وَهَذَا، وَأَشَارَ إِلَى وَجْهِهِ وَكَفَّيْهِ ﴾ 1

" The Prophet (Peace be upon him) said, 'O Asma! Indeed when a woman becomes an adult, it is not appropriate for her body to be uncovered except this and this, pointing towards his face and palms. "

﴿ قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: لَا يَقْبَلُ اللَّهُ صَلَاةَ حَائِضٍ إِلَّا بِخِمَارٍ ﴾ 2

" Rasoolullah (Peace be upon him) said, 'Allah, the Exalted does not accept the Prayer of an adult girl without the scarf. "

It should be kept in mind that during prayer covering the upper portion of the feet is not mandatory as is the verdict of Imam Abu Hanifa (May Allah be pleased with him) . 3

However, if both were covered, it would be commendable. 4

It has been seen, generally, that women use see-through clothes to cover up their heads and the the color of their hair can be seen. Of course, this is not the right way. They should be sure to cover up their concealable parts with thick clothes so those parts can not be seen from the outside.

1. Abu Dawood, Vol: 11, Page: 161, M
2. Musnad Ahmed, Vol: 7, Page: 312, M
3. See, Fathul Qadeer, Vol: 1, Page: 266
4. See, Fatawa Razwia, Vol: 3, Page: 7

3. TIMINGS OF THE PRAYERS:

All five times daily Prayers are prescribed on adult Muslims; men or women, on their specified timings.

The Holy Quran says,

﴿ إِنَّ الصَّلَاةَ كَانَتْ عَلَى الْمُؤْمِنِينَ كِتَابًا مَّوْقُوتًا ﴾ 1

" Indeed the Prayer is enjoined on Muslims at its stated times. "

Therefore, it is very important to know the beginning and ending timings for each Prayer.

[A] PRESCRIBED TIMINGS:

In the following pages, we will discuss the prescribed timings for each Prayer separately depending on the authentic sources.

a. FAJR (فجر) :

The time for the Fajr Prayer starts with the dawn and ends with sunrise.

﴿ قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: إِنَّ أَوَّلَ وَقْتِ الْفَجْرِ حِينَ يَطْلُعُ الْفَجْرُ وَآخِرُ وَقْتِهَا حِينَ تَطْلُعُ الشَّمْسُ ﴾ 2

" The Prophet (Peace be upon him) said 'The beginning of the Fajr timing starts with the dawn and ends with the sunrise.' "

1. Holy Quran, Chapter: 4, Verse: 103

2. Musnad Ahmed, Vol: 2, Page: 462, M

b. ZUHR (ظهر):

The time for Zuhr Prayer starts with the moving of the sun from mid day, as the Beloved Prophet of Allah, the Exalted (Peace and Blessings be upon him) said,

﴿ قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ:أَوَّلُ وَقْتِ الظُّهْرِ حِينَ تَزُولُ الشَّمْسُ... ﴾ 1

"The beginning time for Zuhr starts after the sun moves moves from its middle position at mid day.... "

As for the ending time of the Zuhr Prayer, there is no clear wording recorded by the Prophet (Peace be upon him). However, there are several Hadiths which indicate in one way or another that the Zuhr time ends when the shadow of anything besides its original shadow becomes double.

This is based on the following Hadith:

﴿ قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: إِنَّ مَثَلَكُمْ وَمَثَلَ مَنْ قَبْلَكُمْ مِنَ الْأُمَمِ مَثَلُ رَجُلٍ اسْتَأْجَرَ أَجِيرًا فَقَالَ: مَنْ يَعْمَلُ لِي مِنَ الْفَجْرِ إِلَى الظُّهْرِ بِقَيْرَاطٍ؟ فَعَمِلَتِ الْيَهُودُ، ثُمَّ قَالَ: مَنْ يَعْمَلُ لِي مِنَ الظُّهْرِ إِلَى الْعَصْرِ بِقَيْرَاطٍ؟ فَعَمِلَتِ النَّصْرِيُّ، ثُمَّ قَالَ: مَنْ يَعْمَلُ لِي مِنَ الْعَصْرِ إِلَى الْمَغْرِبِ بِقَيْرَاطَيْنِ؟ فَعَمِلْتُمْ أَنْتُمْ فَكُنْتُمْ أَقْلَ عَمَلًا وَأكْثَرَ أَجْرًا ﴾ 2

1. Dar Qutni, Vol:1, Page: 270, M

2. Badae-us-sanae, Vol: 1, Page: 184

Also, See with a little change in language, Bukhari, Vol: 1, Page: 204, M

" The Prophet (Peace be upon him) said, 'The difference between you and the nations before you is like a person who wanted to hire an employee. So he said, 'Whoever works for me from Fajr to Zuhr will get Qiraat as a reward. So the Jews accepted this offer and worked. Then he said, 'Whoever works for me from Zuhr to Asr gets a Qiraat as a reward. So the Christians accepted and worked. Then he said, 'Whoever works for me from Asr to Maghrib gets two Qiraat as a reward. Accepting this offer, you worked. Therefore, you work for less time and get more reward. "

The above delighted Hadith clearly indicates that the Zuhr time should be more than the Asr Prayer timing. And this is only possible when we accept that the Asr starts after the shadow of anything besides its original shadow becomes double.

For a more clear instance on this topic, one may read the answer given by Hadhrat Abu Hurairah (May Allah be pleased with him) while he was asked about the Prayer timings so he said,

﴿قَالَ أَبُو هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ.... صَلَّى الظُّهْرَ إِذَا كَانَ ظِلُّكَ

مِثْلَكَ وَالْعَصْرَ إِذَا كَانَ ظِلُّكَ مِثْلَيْكَ.....﴾ 1

" Shaikh Abu Hurairah (May Allah the Exalted, be pleased with him) replied:.....Pray the Zuhr when your shadow is equal to you in length and pray the Asr when your shadow becomes double of your length..... "

c. ASR (عصر) :

The time for Asr Prayer starts when Zuhr time finishes, and ends when the sun sets.

﴿ قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: مَنْ أَدْرَكَ رَكْعَةً مِّنَ الْعَصْرِ قَبْلَ أَنْ تَغْرُبَ الشَّمْسُ، فَقَدْ أَدْرَكَ ﴾ 1

" The Prophet (Peace be upon him) said 'Whoever gets one raka'at of Asr before the sun sets, he certainly gets the Asr prayer. "

If someone Prays Asr during the disliked timing (مكروه), that is when sun starts to set till the completion of the sun-setting process which is about 20-25 minutes before sunset, his Prayer shall be valid, but this is highly disliked as the Prophet (Peace be upon him) said,

﴿ قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: تِلْكَ صَلَاةُ الْمُنَافِقِ، يَجْلِسُ يَرْقُبُ الشَّمْسَ، إِذَا كَانَتْ بَيْنَ قَرْنَيِ الشَّيْطَانِ، قَامَ فَفَنَقَرَهَا أَرْبَعًا، لَا يَذْكُرُ اللَّهَ إِلَّا قَلِيلًا ﴾ 2

" It is the prayer of a hypocrite when one waits until the sun starts to set and, when the sun comes in between the two horns of the satan, he stands up and prays four raka'ats quickly, he did not remember Allah but a little. "

Therefore, we are not supposed to frequently delay Asr Prayer up to the above mentioned level. However, if one Prays Asr in the above time, he does not need to redo it again.

1. Muslim, Vol: 5. Page: 88, M

2. Same Reference. Vol: 5, Page: 101, M

d. MAGHRIB (مغرب) :

The time for Maghrib Prayer starts after the sun sets completely.

﴿ قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: آمَنِي جِبْرِيلُ.....وَصَلَّى بِي الْمَغْرِبَ حِينَ وَجَبَتِ الشَّمْسُ ﴾ 1

" The Prophet (Peace be upon him) said, 'Jibraeel (Peace be upon him) led me in the prayer.....and prayed Maghrib after the sunset. "

And the Maghrib time ends with the redish-light (شفق) after the sunset disappears completely.

﴿ قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: وَقْتُ صَلَاةِ الْمَغْرِبِ مَا لَمْ يَغِبِ الشَّفَقُ ﴾ 2

" The Beloved Prophet of Allah (Peace and be upon him) said, 'It is the time for the Maghrib Prayer till the red-light disappears. "

e. ISHA (عشاء) :

The time for Isha Prayer starts after the disappearance of the redish-light (شفق) of the sun.

﴿ قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: الشَّفَقُ الْحُمْرَةُ، فَإِذَا غَابَ الشَّفَقُ وَجَبَتِ الصَّلَاةُ ﴾ 3

1. Tirmizi, Vol:1, Page: 410, M

2. Muslim, Vol: 5, Page: 93, M

3. Dar Qutni, Vol: 1, Page: 276, M

" The Beloved Prophet of Allah, the Exalted (Peace and Blessings be upon him) said, 'A shafaq is the redish-light, when it disappears [the Isha] Prayer becomes mandatory. "

Isha Prayer timing ends when the Fajr time starts.

﴿ كَتَبَ عُمَرَا بْنُ الْخَطَّابِ إِلَى أَبِي مُوسَى: وَصَلِ الْعِشَاءَ أَيَّ

لَيْلٍ شِئْتَ وَلَا تُغْفِلْهَا ﴾ 1

" It is recorded that Hadhrat Umar (May Allah be pleased with him) sent a letter to Hadhrat Abu Musa Ashari (May Allah be pleased with him) reminding him to make the Isha Prayer in any part of the night and not to miss it. "

In addition to this, the answer of Hadhrat Abu Hurairah (May Allah be pleased with him) when he was asked about the least delaying time of Isha Prayer, also strengthens the opinion of the Hanafi School of Jurisprudence, as he said,

﴿ قَالَ لِأَبِي هُرَيْرَةَ: مَا إِفْرَاطُ صَلَاةِ الْعِشَاءِ؟ قَالَ:

طُلُوعُ الْفَجْرِ ﴾ 2

" Shaikh Abu Hurairah (May Allah, the Exalted be pleased with him) was asked: What is the least delaying time of the Isha Prayer? He replied: The sunrise. "

This clearly indicates that the whole night is for Isha Prayer.

1. Sharh-e- Maani: Imam Ahmed bin Muhammed Tahavi.

Vol: 1, Page: 146, Date: No, Darul Kutub Ilmia. M

2. Same Reference

[B] APPRECIATED TIMINGS (اوقات مستحبه):

We have just discussed the prescribed timings of all the Five daily Prayers. Under this sub-topic, we will detail the commendable timings for each Prayer.

a. Fajr:

Praying Fajr in the brightness is always appreciated, but we must be very careful to finish the prayer comfortably before the sun-rise, as the beloved Prophet (Peace and Blessings be upon him) said,

﴿إِسْفِرُوا بِالْفَجْرِ فَإِنَّهُ أَكْثَرُ لِلْأَجْرِ﴾¹

" Pray the Fajr in the brightness because it is the most rewardable. "

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b. Zuhr:

Delaying the Zuhr Prayer during the summer towards the later part of the afternoon and praying it early during the winter is commendable.

Hadhrat Anas (May Allah be pleased with him) was asked about the usual practice of the Prophet (Peace be upon him) regarding the Zuhr prayer. He (May Allah be pleased with him) said,

﴿كَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا اشْتَدَّ الْبَرْدُ بَكَرَ بِالصَّلَاةِ،

وَإِذَا اشْتَدَّ الْحَرُّ أَبْرَدَ بِالصَّلَاةِ﴾²

1. Tirmizi, Vol:1, Page: 422, M

2. Bukhari. Vol: 1. Page:306, M

" The Prophet (Peace be upon him) used to make Zuhr early during winter and delay it during the summer. "

c. Asr:

Delaying the Asr prayer to the point that one can comfortably pray it before the sun begins to set, which is before the makrooh [disliked] time.

﴿ كَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُصَلِّي الْعَصْرَ وَالشَّمْسُ بَيَظَاءُ نَقِيَّةٌ ﴾ 1

" The Prophet (Peace be upon him) used to make Asr while the sun was clear bright. "

In addition to the above Hadith, it should be noted that while delaying Asr, one may pray the Optional Prayer before it as after praying Asr one is not allowed to make any Optional Prayer.

d. Maghrib:

Making the Maghrib Prayer in its beginning time is always commendable regardless of the season.

﴿ قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: لَا تَزَالُ أُمَّتِي بِخَيْرٍ أَوْ قَالَ: عَلَى فِطْرَةٍ، مَا لَمْ يُوْخَّرُوا الْمَغْرِبَ إِلَى أَنْ تَشْتَبِكَ النُّجُومُ ﴾ 2

" The Prophet (Peace be upon him) said, 'My ummat [nation] shall be on the righteous path [or He said, 'On the natural way'] until they do not delay the Maghrib to the point that the stars begin to glitter. "

1. Musnad Ahmed, Vol: 4, Page: 72, M

2. Ibn-e-Maja, Vol: 1, Page: 225, M

d. Isha:

Delaying the Isha Prayer up until before the third part of the night is mustahab [commendable].

﴿ قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: لَوْلَا أَنْ أَشُقَّ عَلَى أُمَّتِي لَأَمَرْتُهُمْ أَنْ يُؤَخَّرُوا الْعِشَاءَ إِلَى ثُلُثِ اللَّيْلِ أَوْ نِصْفِهِ ﴾ 1

" The Merciful Prophet (Peace be upon him) said, 'Had I not felt that it would be difficult for my ummat [nation], I would have surely ordered them to delay the Isha upto the third part or till its half.' "

[C] DISLIKED TIMINGS (اوقات مكروهة):

There are some times in the day that we are not allowed to offer any Prayer. Those timings are called Makrooh [disliked] timings in Islamic terminology.

Amongst those timings are:

- [i] During the sunrise, until it rises completely
- [ii] During the time when the sun is at its zenith [the middle position] until it moves down from that point
- [iii] During the sunset until it sets completely

﴿ ثَلَاثُ سَاعَاتٍ كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَنْهَانَا أَنْ نُصَلِّيَ فِيهِنَّ.....: حِينَ تَطْلُعُ الشَّمْسُ بَارِغَةً حَتَّى تَرْتَفِعَ، وَحِينَ يَقُومُ قَائِمَ الظَّهِيرَةِ حَتَّى تَمِيلَ الشَّمْسُ وَحِينَ تَتَضَيَّفُ الشَّمْسُ لِلْغُرُوبِ حَتَّى تَغْرُبَ ﴾ 2

1. Tirmizi, Vol: 1, Page: 449, M

2. Muslim, Vol: 6, Page: 94, M

" Rasoolullah [the Messenger of Allah] (Peace be upon him) prohibited us to offer the Salah during three times; during the sunrise till it rises completely, during the midday till the sun moves down, and during the sunset till it sets completely. "

It might be hard to pinpoint the durations of the above disliked timings for everyone, but we can approximately define them. The duration for the sunrise and sunset till their completion is about 25 minutes and the duration between the midday until the sun moves down is about 45 minutes which may vary in the different seasons of the year.

In addition, there are some timings in which we are not allowed to offer any Nafl Salah [supererogatory prayers]. They are: **JANNATI KAUN?**

[iv] When the Fajr time starts until the sun has risen, only the two raka'ats of Sunnah of Fajr are to be prayed.

[v] After the Asr Prayer until the sun has set

﴿ قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: لَا صَلَاةَ بَعْدَ الصُّبْحِ حَتَّى تَرْتَفَعَ الشَّمْسُ، وَلَا صَلَاةَ بَعْدَ الْعَصْرِ حَتَّى تَغِيبَ الشَّمْسُ وَفِي رِوَايَةٍ مُسْلِمٍ لَا صَلَاةَ بَعْدَ صَلَاةِ الْفَجْرِ... ﴾ 1

" The beloved Prophet (Peace and Blessings of Allah, the Exalted be upon him) said, 'There is no prayer [Supererogatory] after the Fajr until the sun has risen and there is no prayer [Supererogatory] after Asr until the sun has set. "

And in the same Hadith narrated on the authority of Imam Muslim, it is with the clear word 'there is no prayer after the Fajr Prayer has been offered.' 1

[vi] During the Khutba [Arabic sermon] (خطبه) of Jumua [the Friday prayer], before the Eid Prayer, after the Eid prayer in the Masjid or in the Eid Prayer Place (عيدگاه) and at the time of Iqamah (اقامه) except for the two raka'ats Sunnah of the Fajr Prayer if one knows for sure that he will be able to join the Jama'at [Congregational Prayer] (جماعت) after finishing his Sunnah Prayer. 2

4. FACING TOWARDS QIBLA:

JANNATI KAUN?

Facing towards the sacred Ka'ba (كعبة مكرمه) during the Salah [prayer] is one of the important pre-requisites of the Prayer.

Our Beloved Prophet Muhammad (Peace be upon him) in the beginning prayed towards Masjid ul-Aqsa, which is in Palestine as noted in Islamic history, but it was His desire that the Holy Ka'ba which is in Makkah be made the Qibla [direction of Prayer]. Allah, the Exalted accepted this wish of His Beloved (Peace be upon him), sending Hadhrat Jibraeel (Peace be upon him) with glad tidings to change the Qibla from Masjid ul-Aqsa to the Holy Ka'ba.

1. See, Muslim, Vol: 6, Page: 93, M

2. See, Fathul Qadeer, Vol: 1, Page: 242

﴿ قَدْ نَرَى تَقَلُّبَ وَجْهِكَ فِي السَّمَاءِ فَلَنُوَلِّيَنَّكَ قِبْلَةً تَرْضَاهَا فَوَلِّ وَجْهَكَ شَطْرَ الْمَسْجِدِ الْحَرَامِ ط وَحَيْثُ مَا كُنْتُمْ فَوَلُّوا وُجُوهَكُمْ شَطْرَهُ ﴾ 1

" We see your face turning towards the heavens repeatedly. Of course, we will turn you towards the Qibla that pleases you. Turn your face towards the Sacred Masjid (Ka'ba) now. And O' Muslims! turn your faces, wherever you are, towards it. "

Keeping an eye on the above verse of the Holy Quran during Prayer, following are the conditions of a Prayer person.

[i] It is necessary for a person praying in Makkah to face the Holy Ka'ba exactly.

Our Beloved Prophet (Peace be upon him) performed His Prayer in the Sacred Masjid (Masjid ul-Haraam) facing the Ka'ba. And so His Noble Companions (May Allah be pleased with them) did so as well. 2

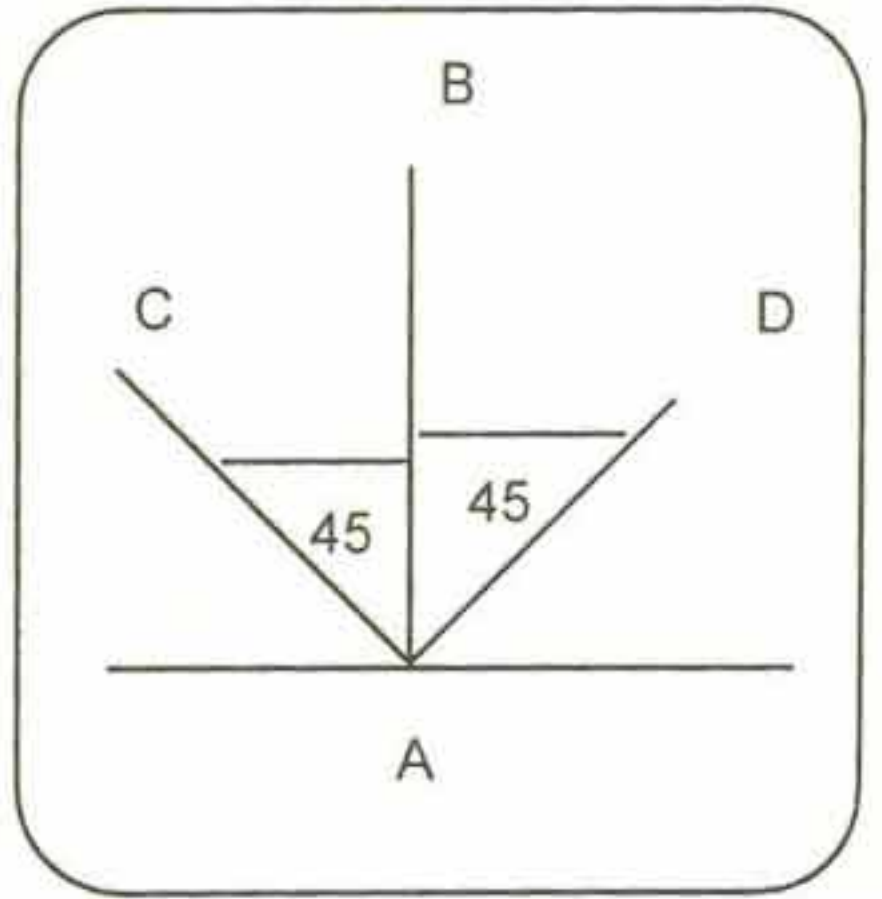
[ii] Those not in Makkah must face the direction of the Ka'ba during the Prayers, which means some portion of the face must be facing towards the Ka'ba. And, if we calculate the angle from one side of the face to the forehead, it will be approximately 45 degrees, just like it is for the other side of the face. Thus, for the performers of Prayer, their diversion can only be within 45 degrees from the exact line of the Ka'ba from either side of the

1. Holy Quran, Chapter: 2, Verse: 144

2. See Al-Inaya : Shaikh Muhammed bin Mahmood, Vol:1, Page: 274, Date:2004, Barkat-e-Raza

face, left or right; this will constitute legally facing towards the Holy Ka'ba.

In this diagram, 'A' is the performer of the prayer, 'B' is the exact line of the Ka'ba, and 'C' & 'D' are the two sides of the person. So, if 'A' diverts within the 'C' or 'D' direction, i.e., 45 degrees for each side, it will be considered valid.



[iii] The person who does not know the direction of the Qibla exactly must try to find out its direction by seeking help from someone around him if possible. Otherwise, they will have to make the Prayers facing the way they have guessed to be the direction of Kaba after seriously thinking about it, which is known as 'Taharri' in Islamic terminology.

﴿عَنْ عَامِرِ بْنِ رَبِيعَةَ قَالَ: كُنَّا مَعَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي لَيْلَةٍ مُظْلِمَةٍ، فَلَمْ نَذَرِ أَيْنَ الْقِبْلَةَ، فَصَلَّى كُلُّ رَجُلٍ عَلَى حَيَالِهِ، فَلَمَّا أَصْبَحْنَا ذَكَرْنَا ذَلِكَ لِرَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَنَزَلَتْ "فَإَيْنَمَا تَوَلَّوْا فَثَمَّ وَجْهُ اللَّهِ" ﴿1﴾

" It is narrated by Amir bin Rabi'ah (May Allah be pleased with him) that we were once with Rasoolullah (Peace be upon him) on a very dark night, so we could

not determine the direction of the Qibla. Everyone then performed the Prayer based on their guess. The next morning, we informed the Messenger of Allah (Peace be upon him) about this, upon which the verse of the Quran, 'So which ever side you turn your face, there is the Mercy of Allah' was revealed. "

5. AFFIRMING THE INTENTION:

Affirming the intention (نیت) is one of the most important pre-requisites of the Prayer, because the Prayer is an Ibadah [worship] of Allah, the Almighty.

Allah says in the Holy Quran:

﴿ وَمَا أُمِرُوا إِلَّا لِيَعْبُدُوا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ ﴾ 1

" And they were only commanded to worship Allah, being exclusively one sided..... "

Shaykh Mawardi comments that 'Being exclusively' refers to the intentions. Therefore, intention must be maintained prior to the Prayer. 2

Speaking about the significance of the intention for our actions, the Merciful Prophet (Peace and Blessings of Allah, the Exalted be upon him) said,

﴿ إِنَّمَا الْأَعْمَالُ بِالنِّيَّاتِ، وَإِنَّمَا لِكُلِّ امْرِئٍ مَّا نَوَى ﴾ 3

" The Beloved Prophet (Peace be upon him) said,

1. Holy Quran, Chapter: 98, Verse: 5

2. See, Fiqh ul-Islami, Vol: 1, Page: 611

3. Bukhari, Vol: 1, Page: 3, M

'Actions are only by intentions, and every man has only that which he intended....."

To better understand every aspect of intention for the Salah, we will discuss it in three dimensions.

[A] WHAT IS INTENTION:

Intention is the readiness of a person for the specific Salah, and is done in the heart. Therefore, it is not necessary to make the intention in words, and instead, the heart's readiness for a prayer would be considered enough. However, saying the intention by words is commendable [mustahab].



[B] MAKING INTENTION:

* For a person making their Mandatory (فرض) or Semi-Mandatory (واجب) Salah [Prayer], they must specify it by the name such as Fajr, Zuhr, etc. But if one is praying Pupererogatory (نفل) Prayers, then a simple intention for Salah would be sufficient.

* For a person praying behind an Imam, they must make the intention to Pray behind him along with the above specifications.

* For an Imam, the intention of leading the people is only needed when women are expected amongst prayer behind him. In addition, the Imam must mention the above specification of mentioning the Salah.

[C] TIME OF THE INTENTION:

Intention should preferably be connected to the beginning of the Prayer, that is, with the Takbeer-ut Tahreema [The First Takbeer]. However, if the Intention is made before the Tahreema while no action that would be considered outside the Prayer has taken place between intention and the Takbeer-ut Tahreema, the Prayer will be valid. ¹

[D] WAY OF MAKING INTENTION:

In the previous pages, we discussed the necessary elements which are to be mentioned while making intentions. However, in addition to specifying the type of Prayer and its timing, it is better to mention the number of raka'at [units of the Prayer], that one is facing towards the Qibla, that the Salah is for the sake of Allah, the Exalted, and to mention that it is the Sunnat of the Prophet if it is the Sunnat Prayer.

[i] For Mandatory Prayers:

I intent to pray (a).....Raka'at Fard or Wajib of (b)..... for the sake of Allah, the Exalted, facing the Holy Kaaba.

Note: If one is praying behind an Imam one should add 'behind this Imam' as well.

1. See Badae-us sanae, Vol: 1, Page: 191-193

[ii] For Sunnat Prayers:

I intent to pray (a)...raka'at sunnat (Prophetic way) of (b)....for the sake of Allah, the Exalted, as a sunnat of the Prophet, facing the Holy Kaaba.

[iii] For Nafl Prayers (Supererogatory):

I intent to pray (a).....Raka'at Nafl, for the sake of Allah, the Exalted, facing the Holy Kaaba.

Note:

In place of (a), say the number of raka'at [units of the Prayer] like two for Fajr, four for Zuhr, etc and in place of (b) say the name of the Prayer like Fajr, Zhur, Asr, Maghrib, or Isha.



6. PRONOUNCING THE TAKBEER-E-TAHRIMA:

Saying the Takbeer-ut Tahreema is the last pre-requisite of the Prayer. By saying it, one can start the Prayer. Allah, the Exalted says:

﴿وَذَكَرَ اسْمَ رَبِّهِ فَصَلَّى﴾ 1

" And Pronounce the name of his Lord, then perform the Prayer. "

Explaining the importance of it, the Beloved Prophet (Peace be upon him) said,

﴿مِفْتَاحُ الصَّلَاةِ الطُّهُورُ، وَتَحْرِيمُهَا التَّكْبِيرُ﴾ 2

1. Holy Quran, Chapter: 87, Verse: 15

2. Tirmizi, Vol: 2, Page: 34, M

" Cleanliness is the key of the Prayer and Takbeer makes each action unlawful except its own process. "

Along with it, mentioning the words of Takbeer, the Prophet (Peace be upon him) said;

﴿ لَا يَقْبَلُ اللَّهُ صَلَاةَ امْرِئٍ حَتَّى يَضَعَ الْوُضُوءَ مَوَاضِعَهُ، ثُمَّ يَسْتَقْبِلَ الْقِبْلَةَ، فَيَقُولُ: اللَّهُ أَكْبَرُ ﴾ 1

" Allah, the Exalted, does not accept the Prayer of one until he makes complete Wudu [ablution], and faces the Qibla, then says, 'Allahu Akba. "

Therefore, it is mandatory to start the Prayer with Allahu Akbar in Arabic (Allah is Great) or any other words similar to its meaning.



JANNATI KAUN?

CHAPTER 2

INSIDE THE PRAYER

Relying on the Mercy of Allah, Exalted is He, we have discussed all the pre-requisites of the Prayer, with some detail in previous pages. Now, we are going to examine all the mandatory elements (فرائض) of the Prayer, dealing with each element separately.

MANDATORY ELEMENTS

1. TAHREEMA (تحریمه):

Although saying the Takbeer-ut Tahreemah is regarded as a pre-requisite of the Prayer, but, due to its closeness to the Prayer itself, it also counted as a mandatory element of the Prayer.

While saying the Takbeer-ut Tahreemah, one should raise his hands up and tie them lowering them down. However, its way is not the same for men and women.

[A] TIEING HANDS FOR MEN:

Men should raise their hands upto the lobes of their ears.

﴿عَنِ الْبَرَاءِ بْنِ عَازِبٍ قَالَ: كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا افْتَتَحَ الصَّلَاةَ رَفَعَ يَدَيْهِ حَتَّى تَكُونَ إِبْهَامَاهُ جِذَاءَ أُذُنَيْهِ﴾ 1

" Narrated by Barra bin Azib that the Prophet of Allah (Peace be upon him) would raise his hands until his thumbs become parallel to ears for his prayer. "

After raising hands upto the ears, men should fold their hands below their navels putting the right palm on the back of the left palm.

﴿عَنْ عَلِيٍّ رَضِيَ اللَّهُ عَنْهُ أَنَّهُ كَانَ يَقُولُ: إِنَّ مِنْ سُنَّةِ الصَّلَاةِ وَضَعَ الْيَمِينِ عَلَى الشِّمَالِ تَحْتَ السَّرَّةِ﴾ 2

" It is narrated that Hadhrat Ali (May Allah be pleased with him) used to say, 'Indeed, putting the right hand on the left and placing them below the navel in the Prayer is a Sunnah [Prophetic way]. "

[B] TIEING HANDS FOR WOMEN:

Women should raise their hands upto their shoulders.

﴿عَنْ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا قَامَ لِلصَّلَاةِ رَفَعَ يَدَيْهِ حَتَّى تَكُونَا حَذْوَ مَنْكَبَيْهِ ثُمَّ كَبَّرَ..﴾ 3

1. Musnad Ahmed, Vol: 5, Page: 388, M

2. Dar Qutni, Vol: 1, Page: 289, M

3. Muslim, Vo: 4, Page: 79, M

" It is narrated that Hadhrat Ibn Umar (May Allah be pleased with them) said, 'When the Prophet (Peace and Blessings of Allah, the Exalted, be upon him) stood up for the Prayer, he would raise his hands up parallel to his shoulders and then say the Takbeer. "

After raising the hands upto the shoulders, women should fold them on their chests placing the right palm on the back of the left palm.

﴿ عَنْ وَائِلٍ أَنَّهُ رَأَى النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَضَعَ يَمِينَهُ
عَلَى شِمَالِهِ ثُمَّ وَضَعَهُمَا عَلَى صَدْرِهِ ﴾¹

" Hadhrat Wail (May Allah be pleased with him) said, 'I saw the Prophet (Peace and Blessings of Allah, the Exalted, be upon him) folding his right hand on the left one and placing it on his chest. "

We may note an obvious difference between the men and women's way of folding and placing the hands. And, we noticed that both ways were authenticated through evidences from the Hadith. In such a case, the Hanafi School of Jurisprudence has preferred for women the way that is very much close to their decency and dignity, which is, of course, to raise hands upto the shoulders and place them on their chests as by this way they shall be covered.

Therefore, we, followers of Hanafi School of Jurisprudence, regard both types of Hadith and follow them alike.

[C] RAISING HANDS FOR TAKBEERS:

We are not supposed to raise our hands while pronouncing the Takbeerats in other places during the Prayer, as the authentic Hadiths clearly mention that the Prophet (Peace be upon him) used to raise his hands only at the beginning of the Prayer while saying Takbeer.

﴿ عَنْ عَلْقَمَةَ قَالَ، قَالَ عَبْدُ اللَّهِ بْنُ مَسْعُودٍ رَضِيَ اللَّهُ عَنْهُمَا: أَلَا أَصَلَّى بِكُمْ صَلَاةَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ! فَصَلَّى، فَلَمْ يَرْفَعْ يَدَيْهِ إِلَّا فِي أَوَّلِ مَرَّةٍ ﴾ 1

" Narrated by Shaikh Alqama that Shaikh Abdullah bin Masood (May Allah be pleased with them) said: Did I show you the way our Beloved Prophet (Peace be upon him) used to pray? Then he made the Prayer and did not raise his hands except for Takbeeratut Tahreema. "

The above Hadith was authenticated by Imam Ahmed, Imam Dawood, Imam Dahavi, Imam Abdurrazzaq, Imam Ibn-e-Abi Shaiba and others (May Allah be pleased with them all).

﴿ عَنْ الْبَرَاءِ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ إِذَا افْتَتَحَ الصَّلَاةَ رَفَعَ يَدَيْهِ إِلَى قَرِيبٍ مِّنْ أُذُنَيْهِ ثُمَّ لَا يَعُودُ ﴾ 2

" Shaikh Barra (May Allah be pleased with him) said that the Prophet (Peace be upon him) used to raise his hands up to his ears at the beginning of the Prayer then did not repeat it again. "

1. Tirmizi, Vol: 2, Page: 95, M

2. Abu Dawood, Vol: 2, Page: 452, M

Along with above Hadiths, the revered companions also maintained not to raise their hands except for the first Takbeer. This overwhelming practices of reliable companions clearly indicate that not raising hands for other Takbeers, of course, is the way of our Beloved Prophet (Peace be upon him).

﴿عَنِ الْأَسْوَدِ قَالَ: رَأَيْتُ عُمَرَ بْنَ الْخَطَّابِ رَضِيَ اللَّهُ عَنْهُمَا يَرْفَعُ يَدَيْهِ فِي أَوَّلِ تَكْبِيرَةٍ ثُمَّ لَا يَعُودُ....﴾ 1

" Shaikh Aswad (May Allah be pleased with him) said that he saw Shaikh Umar bin Khattab (May Allah be pleased with them) raised both of his hands while pronouncing first Takbeer then did not repeat it. "

﴿عَنْ عَاصِمِ بْنِ كُلَيْبٍ عَنْ أَبِيهِ أَنَّ عَلِيًّا كَانَ يَرْفَعُ يَدَيْهِ إِذَا افْتَتَحَ الصَّلَاةَ ثُمَّ لَا يَعُودُ﴾ 2

" Narrated by Shaikh Asim bin Kulaib from his father that Shikh Ali (May Allah, the Exalted be pleased with them all) used to raise his both hands while starting his Prayer only and did not do the same next time. "

﴿عَنْ مُجَاهِدٍ قَالَ: مَا رَأَيْتُ ابْنَ عُمَرَ يَرْفَعُ يَدَيْهِ إِلَّا فِي أَوَّلِ مَا يَفْتَتِحُ﴾ 3

" Shaikh Mujahid (May Allah be please with him) said: I never saw Shaikh Ibn-e-Umar (May Allah be pleased with them) raising his hands except at the beginning of the Prayer. "

1. Kanzul Umamal, Vol: 1, Page: 1571, M

2. Musannaf Ibn-e-Abi Shaiba, Vol:1, Page: 267, M

3. Same Reference, Vol: 1, Page: 268

2. STANDING UP (قيام):

Standing up for the mandatory prayers (فرض), semi-mandatory Prayer (واجب), Eid prayers, and the sunnat of Fajr is necessary.

Allah, the Exalted says;

﴿ وَقُومُوا لِلَّهِ قَانِتِينَ ﴾ 1

" And Stand up with respect for Allah. "

However, if standing is not possible due to illness or unusual circumstances, it is allowed to offer the prayer as close to the standing position as one can.

﴿ عَنْ عِمْرَانَ بْنِ حَاصِبٍ قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ:

صَلِّ قَائِمًا، فَإِنْ لَمْ تَسْتَطِعْ فَقَاعِدًا، فَإِنْ لَمْ تَسْتَطِعْ فَعَلَى جَنْبٍ ﴾ 2

" Hadhrat Imran bin Haseen (May Allah be pleased with him) said,.....' The Beloved Prophet (Peace and Blessing of Allah, the Exalted be upon him) said, 'Perform the Prayer in standing position. But, if you are unable to do so, then perform it in the sitting position. And, if you unable to do that, then perform it while laying down on your shoulder. "

Yes, we can offer the nafl [Supererogatory] Prayers (نوافل) in the sitting down position even when there are no unusual circumstances, however, the rewards of these Prayers would be decreased to half.

1. Holy Quran, Chapter: 2, Verse: 238

2. Bukhari, Vol: 1. Page: 375, M

﴿ عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ قَالَ فَاتَيْتُهُ فَوَجَدْتُهُ يُصَلِّي جَالِسًا..... وَقُلْتُ حَدَّثْتُ يَا رَسُولَ اللَّهِ إِنَّكَ قُلْتَ: صَلَاةُ الرَّجُلِ قَاعِدًا عَلَى نِصْفِ الصَّلَاةِ وَأَنْتَ تُصَلِّي قَاعِدًا، فَقَالَ: أَجَلٌ، وَلَكِنِّي لَسْتُ كَأَحَدٍ مِّنْكُمْ ﴾ 1

" Hadhrat Abdullah bin Umar (May Allah be pleased with them) said that, 'I saw the Messenger of Allah (Peace and Blessings be upon him) performing his prayer while sitting down. I asked, 'Did you not inform us that one who performs his prayer sitting down will get half reward of the one who performs it standing up? He (Peace be upon him) replied, 'What you heard is correct, but I am not like you. "

JANNATI KAUN?

3. RECITATION (قرأت):

Recitation of the Holy Quran in the first two raka'ats of any Mandatory Prayer (فرض) and in every raka'at of any Supererogatory Prayers (نوافل) or witr prayer (واجب), is fard [Mandatory].

Allah, the Exalted says;

﴿... فَاقْرَءُوا مِمَّا تيسَّرَ مِنَ الْقُرْآنِ ﴾ 2

" Read from the Quran what you can. "

And the Prophet (Peace be upon him) said,

﴿ قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: لَا صَلَاةَ إِلَّا بِقِرَاءَةٍ ﴾ 3

1. Muslim, Vol: 6, Page: 13, M

2. Holy Quran, Chapter: 73, Verse: 20

3. Muslim, Vol: 4, Page: 88

" No prayer is complete without the recitation from the Holy Quran. "

* And in the last two or one raka'at of any fard [mandatory prayer], it is allowed to either recite the Holy Quran or glorify the Almighty or be silent.

﴿وَعَلَىٰ وَابْنِ مَسْعُودٍ رَضِيَ اللَّهُ عَنْهُمَا كَانَا يَقُولَانِ: الْمُصَلِّي بِالْخِيَارِ فِي الْأَخْرِيِّينَ إِنْ شَاءَ قَرَأَ وَإِنْ شَاءَ سَكَتَ وَإِنْ شَاءَ سَبَّحَ﴾ 1

" Hadhrat Ali and Hadhrat Ibn Masood (May Allah be pleased with them) used to say, 'A performer of the Prayer has been given a choice for the last two raka'ats, so he may recite the Quran or be silent or praise the Blessings of Allah. "

However, recitation of the Holy Quran is mustahab [commendable] in the last two raka'ats of the fard [mandatory] prayers (فرض). We will talk about this in detail later on.

* While reciting the Quran quietly, the recitor must read it loud enough so that they themselves can hear it if the place is not noisy.

* While performing the prayer alone, not with jama'at [congregation], we only recite the Holy Quran loudly or quietly in both raka'ats of Fajr and first two raka'ats of Maghrib and Isha, but for the Zuhr and Asr prayers, we must recite the Holy Quran quietly regardless of whether we are praying alone or leading the prayers.

﴿ عَنِ الرَّهْرِيِّ قَالَ: سَنَّ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنْ يَجْهَرَ الْقِرَاءَةَ فِي الْفَجْرِ فِي الرَّكْعَتَيْنِ وَفِي الْأُولَيَيْنِ مِنَ الْمَغْرِبِ وَالْعِشَاءِ وَيُسِرُّ فِيمَا عَدَا ذَلِكَ ﴾ 1

" The Prophet of Allah (Peace be upon him) used to recite the Holy Quran loudly in Fajr and in the first two raka'ats of Maghrib and Isha, but He would recite it quietly in the other prayers. "

[A] RECITING BEHIND AN IMAM:

While praying behind an Imam, we are not allowed to recite neither Surah Fatiha nor any other Surah from the Holy Quran, regardless of the recitation loudly or quietly by the Imam.

﴿ قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: مَنْ صَلَّى خَلْفَ إِمَامٍ، فَإِنَّ قِرَاءَةَ الْإِمَامِ لَهُ قِرَاءَةٌ ﴾ 2

" The Revered Prophet (Peace be upon him) said: Whoever performs his Prayer behind an Imam, then Imam' recitation of the Holy Quran would be considered his reading too. "

﴿ قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: إِنَّمَا جُعِلَ الْإِمَامُ لِيُؤْتَمَّ بِهِ، فَإِذَا كَبَّرَ فَكَبِّرُوا، وَإِذَا قَرَأَ فَأَنْصِتُوا ﴾ 3

" Narrated by Shaik Abu Hurairah (May Allah be

1. See, with a little change, Maraseel: Imam Abu Dawood, Chapter of Qirat, Date: No, Darul Barudi, M

2. Sunan Baihiqui, Vol: 2, Page: 530, M

3. Musnad Ahmed, Vol:3, Page: 148, M

pleased with him) that the Prophet (Peace be upon him) said, ' Indeed, Imam was appointed to be followed by, therefore, when he says takbeerats, copy him and when he recites, be quite. "

Once the our Beloved Prophet (Peace and Blessings of Allah, the Exalted, be upon him) was leading Zuhr Prayer. Amongst his followers, a person recited the Quran behind him. After finishing his Prayer, the Prophet (Peace be upon him) asked;

﴿ أَيُّكُمْ قَرَأَ أَوْ أَيُّكُمْ الْقَارِئُ؟ فَقَالَ الرَّجُلُ: إِنَّا، فَقَالَ: لَقَدْ ظَنَنْتُ أَنَّ بَعْضَكُمْ خَالَجَنِيهَا 1 ﴾

" Who was reciting the Quran? A person replied, ' Myself, then he said, ' It seemed to me like one of you was fighting with me. " **KAUNATI KAUN?**

Because of the above obvious strong evidences, around eighty renowned and responsible Companions of the Prophet were against the recitation of the Holy Quran behind an Imam. Amongst them were Shaikh Ali, Shaikh Abdullah bin Masood, Shaikh Umar Farooq, Shaikh Abdullah bin Umar, Shaikh Abdullah bin Zubair and Shaikh Abdullah bin Abbas (May Allah the Exalted be pleased with them all) etc. 2

Therefore, not reciting the Holy Quran behind an Imam is nothing but the Prophetic Way of making Prayer.

1. Muslim, Vol: 4, Page: 92, M

2. Sharh-e-Muslim: Allama Ghulam Rasool Saidi, Vol: 1
Page: 1135, Date:1997, Edition: 6, Farid Book Stall

4. BOWING DOWN (رُكُوع):

Bowing down is the fourth mandatory element of the Prayer. Allah, the Exalted says:

﴿ يَا أَيُّهَا الَّذِينَ آمَنُوا ارْكَعُوا..... ﴾ 1

" O' believers! Bow down..... "

And explaining its importance, the Beloved Prophet (Peace be upon him) said,

﴿.....ثُمَّ ارْكَعْ حَتَّى تَطْمَئِنَّ رَاكِعًا ﴾ 2

"then bow down calmly. "

[A] BOWING FOR MEN:

While bowing down, men should place their hands on their knees, grabbing them tightly with their fingers spread out.

﴿ رَوَى أَبُو مَسْعُودٍ أَنَّهُ رَكَعَ، وَجَافَى يَدَيْهِ، وَوَضَعَ يَدَيْهِ عَلَى رُكْبَتَيْهِ، وَفَرَجَ بَيْنَ أَصَابِعِهِ وَرَاءَ رُكْبَتَيْهِ، وَقَالَ: هَكَذَا رَأَيْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُصَلِّي ﴾ 3

" It is narrated that Hadhrat Abu Mas'ood Uqba bin Amr (May Allah be pleased with him) placed his hands on his knees and spread his fingers around them and said, 'This is how I saw the Prophet of Allah (Peace be upon him) offer His prayer.' "

1. Holy Quran, Chapter: 22, Verse: 77

2. Bukhari, Vol: 1, Page: 263, M

3. Musnad Ahmed, Vol: 5, Page: 99, M

And men should also keep their heads straight and parallel to their backs.

﴿قَالَتْ عَائِشَةُ رَضِيَ اللَّهُ عَنْهَا: كَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا رَكَعَ لَمْ يَرْفَعْ رَأْسَهُ.... وَلَمْ يُصَوِّبَهُ، وَلَكِنْ بَيْنَ ذَلِكَ﴾ 1

" Hadhrat Aisha (May Allah be pleased with her) said, 'While bowing down, the Prophet of Allah (Peace be upon him) did not raise his head up or down rather He kept it in between.' "

[B] BOWING FOR WOMEN:

Women should not bow down like men, rather than straightening the back, the women should just bend down enough so that the hands can touch the knees keeping their fingers close together.

[D] IN THE BOWING DOWN:

In the Ruku, we should recite 'Sub ha na Rab bi yal azeem' at least three times.

﴿إِذَا رَكَعَ أَحَدُكُمْ فَقَالَ فِي رُكُوعِهِ "سُبْحَانَ رَبِّيَ الْعَظِيمِ" ثَلَاثَ مَرَّاتٍ، فَقَدْ تَمَّ رُكُوعُهُ وَذَلِكَ أَذْنَاهُ﴾ 2

" The Beloved Prophet (Peace and Blessings be upon him) said, 'Anyone of you, while bowing down says three times, their bowing down will be completed and that is the least number. "

1. Musnad Ahmed, Vol: 7, Page: 49, M

2. Tirmizi, Vol: 2, Page: 109, M

However, if one wants to read it more than three times, they can but in odd numbers, as the Prophet (Peace be upon him) said,

﴿.....إِنَّ اللَّهَ وَتَرَّ وَيُحِبُّ الْوَتَرَ﴾ 1

"Allah is one and He likes the odd numbers. "

5. PROSTRATION (سجود):

Making prostration twice in each raka'at is fard [mandatory].

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا ارْكَعُوا وَاسْجُدُوا﴾ 2

" O' Believers! Bow down and prostrate. "

The Merciful Prophet (Peace be upon him) mentioned doing the Sajdah twice in each raka'at,

﴿...ثُمَّ اسْجُدْ حَتَّى تَطْمَئِنَّ سَاجِدًا، ثُمَّ ارْفَعْ حَتَّى تَطْمَئِنَّ جَالِسًا،

ثُمَّ اسْجُدْ حَتَّى تَطْمَئِنَّ سَاجِدًا﴾ 3

" ...Then prostrate calmly, then raise your head and sit down perfectly, then prostrate calmly again.... "

[A] PROSTRATION FOR MEN:

The Prostration is done on seven bones; The forehead including the nose, the palms of both hands, both the knees and the toes of both feet are to be placed firmly on the ground in the Sajdah.

1. Muslim, Vol: 17, Page: 5, M

2. Holy Quran, Chapter: 22, Verse: 77

3. Bukhari, Vol:1, Page: 263, M

﴿عَنِ ابْنِ عَبَّاسٍ قَالَ: أُمِرَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنْ يَسْجُدَ عَلَى سَبْعَةِ أَغْظَاءٍ..... الْجَبْهَةِ، وَالْيَدَيْنِ، وَالرُّكْبَتَيْنِ، وَأَطْرَافِ الْقَدَمَيْنِ.....﴾ 1

" Hadhrat Ibn Abbas (May Allah be pleased with them) narrates that the Prophet (Peace be upon him) said, 'I was directed to prostrate on seven bones: 1) on the forehead, 2,3) both the hands, 4,5) both the knees, and 6,7) both the feet... "

In the above Hadith, we can see that the Prophet (Peace be upon him) did not mention the nose as one of the parts. However, in another Hadith, he named the forehead while explaining how to prostrate, and pointed towards His nose.

JANNATI KAUN?

﴿عَنِ ابْنِ عَبَّاسٍ، قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: أُمِرْتُ أَنْ أَسْجُدَ عَلَى سَبْعَةِ أَغْظَمٍ؛ عَلَى الْجَبْهَةِ وَأَشَارَ بِيَدِهِ عَلَى أَنْفِهِ.....﴾ 2

" Hadhrat Ibn Abbas (May Allah be pleased with them) narrates that the Prophet (Peace be upon him) said, 'I was directed to prostrate on seven bones; on the forehead and pointed towards his nose with His hand... "

In addition, once the Beloved Prophet (Peace and Blessings of Allah, the Exalted be upon him) saw a person, having his nose untouched to the ground during the Prayer, then directing him to the importance of placing the nose on the ground, He said;

1. Bukhari, Vol: 1, Page: 279, M

2. Same Reference

﴿ قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: لَا تَفْعَلْ أَوْ قَالَ:

لَا تَجْزِي صَلَاةٌ لَا يَمَسُّ الْأَنْفَ 1

" Don't do it, or he said: A Prayer is not perfect if the nose does not touch the ground..... "

While prostrating, we are supposed to place the palms on the ground and keep the elbows up.

﴿ قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: إِذَا سَجَدْتَ فَضِعْ

كَفَيْكَ وَارْفَعْ مِرْفَقَيْكَ 2

" The Prophet (Peace be upon him) said, 'While making the sajdah [prostration], place your palms on the ground and keep your elbows up. "

Also, it is better to keep the palms parallel to the ears.

﴿ عَنْ وَائِلِ بْنِ حَجْرٍ: رَمَقْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

فَلَمَّا سَجَدَ كَانَتْ يَدَاهُ حَذْوِ أُذُنَيْهِ 3

" Hadhrat Wail bin Hajr (May Allah be pleased with him) said, 'I carefully saw the Prophet (Peace be upon him) as he performed the Sajdah, and placed his palms parallel to his ears. "

One must make the Sajdah on the ground in such a way that the forehead touches it firmly.

﴿ عَنْ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُ: إِذَا سَجَدْتَ فَمَكِّنْ

جَبْهَتَكَ 4

1. Maraseel Abu Dawood, Chapter: Qirat

2. Muslim, Vol: 4, Page: 178, M

3. Musannaf Abdur Razzaq: Shaikh Abdur Razzaq Sanani, Vol: 2, Page: 175, Date:1995, Edition: No, Darul Fikr, M

4. Sahih Ibn-e Habban, Vol: 2, Page: 255, M

" Narrated by Ibn-e-Umar (May Allah be pleased with them) that....'While making prostration, firmly place your forehead.... "

While going for the Prostration, one should place their knees first and then both hands, the nose and the forehead. And while coming back from the Sajdah, repeat the same process the other way, that is, beginning with the forehead. 1

﴿ عَنْ وَائِلِ بْنِ حَجْرٍ قَالَ: رَأَيْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا سَجَدَ وَضَعَ رُكْبَتَيْهِ قَبْلَ يَدَيْهِ وَإِذَا نَهَضَ رَفَعَ يَدَيْهِ قَبْلَ رُكْبَتَيْهِ ﴾ 2

" Hadhrat Wail bin Hajr (May Allah be pleased with him) says, 'I saw the Prophet of Allah (Peace and Blessings of Allah, the Exalted be upon him) making the Sajdah [Prostration]; he placed both his knees on the ground before placing his hands and when he got up, He raised his hands from the ground before raising his knees. "

During Prostration, men are supposed to keep their fingers and toes facing towards Kaaba.

﴿ عَنْ أَبِي حَمِيْدٍ السَّاعِدِيِّ قَالَ: إِنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.... إِذَا سَجَدَ وَضَعَ يَدَيْهِ..... وَاسْتَقْبَلَ بِأَطْرَافِ أَصَابِعِ رِجْلَيْهِ الْقِبْلَةَ... ﴾ 3

" Narrated by Abu Hameed As saidi (May Allah be

1. See, Bahar-e-Shariat, Vol:3, Page:82

2. Abu Dawood, Vol: 3, Page: 68, M

3. Bukhari, Vol:1, Page: 284, M

pleased with him) that when the Prophet (Peace be upon him) performed Prostration, placed his hands....and kept his corners of the toes facing towards Kaaba. "

And also, we should keep the toes opened and twisted facing towards Kaaba.

﴿عَنْ أَبِي حَمِيْدٍ، قَالَ:.....كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ

وَسَلَّمَ.....وَيَفْتَحُ أَصَابِعَ رِجْلَيْهِ إِذَا سَجَدَ.....﴾ 1

" Narrated by Abu Hameed As saidi (May Allah be pleased with him) that the Prophet (Peace be upon him) used toand while performing Prostration, He kept his toes opened..... "

The above Hadith clearly indicates that during Prostration our toes should be bent, as one can not expect his toes opened without bending them facing towards Kaaba.

[B] PROSTRATION FOR WOMEN:

While making Prostration, women should turn their feet out on their right sides, placing right leg on the left one and placing their hands, elbows included, on the ground. The rest of the processes for the Prostration is the same for both men and women.

﴿عَنْ يَزِيدِ بْنِ أَبِي حَبِيبٍ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَرَّ

عَلَى امْرَأَتَيْنِ تَصَلِّيَانِ فَقَالَ: إِذَا سَجَدْتُمَا فَضْمَا بَعْضَ اللَّحْمِ إِلَى بَعْضِ

الْأَرْضِ، فَإِنَّ الْمَرْأَةَ لَيْسَتْ فِي ذَلِكَ كَالرَّجُلِ﴾ 2

1. Abu Dawood, Vol: 2, Page: 416, M

2. Sunan Baihiqui, Vol: 3, Page: 74, M

" Hadhrat Yazid bin Abi Hubaib (May Allah be pleased with him) says that the Rasoolullah, the Messenger of Allah (Peace be upon him) saw two women performing their prayers. He said to them, 'When you prostrate, place your body parts onto the ground as women's [prayer] is not like that of the men. "

We can find more detail in the narration of Hadhrat Ibn Umar (May Allah be pleased with them), as he said;

﴿ قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: إِذَا جَلَسَتِ الْمَرْأَةُ فِي الصَّلَاةِ وَضَعَتْ فَخِذَهَا عَلَى فَخِذِهَا الْأُخْرَى، وَإِذَا سَجَدَتْ أَلَصَقَتْ بَطْنَهَا فِي فَخِذِهَا كَأَسْتَرٍ مَا يَكُونُ.... ﴾¹

" Hahrat Ibn Umar (May Allah be pleased with them) said, 'When a woman sits during her prayer, she should put one of her legs on the other and when she goes in to Sajdah [Prostration], she should make her abdomen touch her thighs, as this is appropriate for her decency....."

[C] IN THE PROSTRATION :

In the Prostration, we should recite "Sub ha na Rab bi yal Aa'la" at least three times.

﴿ قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ:.....وَإِذَا سَجَدَ فَقَالَ فِي سُجُودِهِ "سُبْحَانَ رَبِّيَ الْأَعْلَى" ثَلَاثَ مَرَّاتٍ، فَقَدْ تَمَّ سُجُودُهُ وَذَلِكَ أَذْنَاهُ ﴾²

1. Sunan Baihiqui, Vol: 3, Page: 74, M

2. Tirmizi, Vol: 2, Page: 109, M

" The Merciful Prophet (Peace be upon him) said, '...And when you go into the prostration say.....three times, so that the prostration will be completed and that is the least number. "

One may recite it more than three times in odd numbers as we mentioned during the discussion of Ruku' [bowing down].

Important note about Ruku' and Sujud

During the process of bowing down and prostration, one must not rush rather maintain calmness, temperance, and perfection as not doing Sajda or Ruku in a prescribed manner is being strictly prohibited from by our beloved Prophet (Peace and Blessings of Allah, the Exalted be upon him).

﴿ قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ:.....أَسْوَأُ النَّاسِ سَرَقَةَ الَّذِي يَسْرِقُ مِنْ صَلَاتِهِ، قَالُوا: وَكَيْفَ يَسْرِقُ صَلَاتَهُ يَا رَسُولَ اللَّهِ؟ قَالَ: لَا يَتِمُّ رُكُوعَهَا وَلَا سُجُودَهَا... ﴾ 1

" Hadrat Nu'man (May Allah be pleased with him) said the Noble Guider, Allah's Messenger (Peace be upon him) said, 'The worst thief is the one who steals the prayer. The Sahaba [Companions] asked, 'How can a person steal his prayers, O' Prophet of Allah?' He replied, 'When he does not complete the ruku or sajdah [the bowing down and the prostration].

6. LAST SITTING (قَعْدَهُ اخِيرَهُ):

To sit in the last sitting long enough to recite Tashahud is the last element of prayer.

Hadrat Abdullah bin Masood (May Allah be pleased with him), a very close companion of the Noble Prophet serving the Merciful Prophet inside and outside the home, narrates that the Prophet (Peace be upon him) taught him the complete Tashahhud and then said,

﴿ إِذَا قَضَيْتَ هَذَا، أَوْ فَعَلْتَ هَذَا فَقَدْ قَضَيْتَ صَلَاتَكَ ﴾ 1

" When you have read this [in one narration, it is quoted 'or done this'], your prayer is complete. "

[A] SITTING FOR MEN:

The way of sitting in this last position is the same as when one sits between the two sajdahs [prostrations], that is, one should flatten his left foot towards the right and sit on it, keep the right foot in a vertical position with the fingers folded towards the Qibla, and keep the right hand on the right thigh and the left hand on the left thigh with the fingers straight towards the Qibla.

﴿ عَنْ وَائِلٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: لَا نُنْظَرَنَّ إِلَى صَلَاةِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، فَلَمَّا جَلَسَ يَغْنَى. لِلتَّشَهُدِ، افْتَرَشَ رِجْلَهُ الْيُسْرَى وَوَضَعَ يَدَهُ الْيُسْرَى عَلَى فَخِذِهِ الْيُسْرَى وَنَصَبَ رِجْلَهُ الْيُمْنَى ﴾ 2

1. Dar Qutni, Vol: 1, Page: 346, M

2. Tirmizi, Vol: 2, Page: 160, M

" Hadrat Wail bin Hajar (May Allah be pleased with him) narrates that, '...Indeed, I saw the prayer of the Prophet (Peace be upon him), when he sat down, that is' for Tashahhud, He spread his left foot and placed his left hand on his left thigh, while putting his right foot up in vertical position. "

[B] SITTING FOR WOMEN:

The way of sitting for women is as same as their sitting between the two sajdahs [prostrations], that is, both feet are to be flattened to the right and both hands are on the thighs.



[C] RECITATION OF TASHAH'HUD:

There is a Sitting [Qa'dah] after every two raka'ats. In every Qa'dah [Sitting], including the Qa'dah Akheerah [last sitting], the Tashahhud is to be recited as Prophet of Allah (Peace be upon him) has read.

Hadrat Abdullah bin Masood (May Allah be pleased with him) narrates that the Prophet (Peace be upon him) said, 'Read in every sitting:

﴿التَّحِيَّاتُ لِلَّهِ وَالصَّلَوَاتُ وَالطَّيِّبَاتُ ، السَّلَامُ عَلَيْكَ أَيُّهَا النَّبِيُّ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ ، السَّلَامُ عَلَيْنَا وَعَلَى عِبَادِ اللَّهِ الصَّالِحِينَ ، أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ ﴾ 1

" All greetings, prayers and glorifications are for Allah. Peace be upon you, O' Prophet and Allah's mercy

and His blessings. Peace be upon us and on the pious servants of Allah. I bear witness that there is no God but Allah and I bear witness that Muhammad is His servant and His Messenger. "

During the recitation of Tashahhud, when one says La Ilaha (لَا إِلَهَ), they should raise the right index finger up, while folding the other fingers into the palm like forming a fist, then replace it back while saying Il La La (إِلَّا اللَّهُ).

Hadrat Abdullah bin Umar (May Allah be pleased with them) said that the Prophet (Peace be upon him), '

﴿...وَقَبَضَ أَصَابِعَهُ كُلَّهَا وَأَشَارَ بِأَصْبِعِهِ الَّتِي تَلَى الْإِبْهَامَ ...﴾ 1

" ...the Prophet (Peace be upon him) closing all His fingers [in the tashahhud], pointed with His finger that was next to the thumb [i.e., index finger] "

7. GETTING OUT

INTENTIONALLY (خروج بصدقه):

An action with the intention of terminating the Prayer is considered the last Mandatory Element of a normal Prayer.

For this, as a best action, one should say 'As salamu alai kum wa rahmatullah' (السلام عليكم ورحمة الله) while turning his right side first then say the same word while turning to his left side.

1. Muslim, Vol: 5, Page: 67, M

﴿ إِنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ يُسَلِّمُ عَنْ يَمِينِهِ وَعَنْ شِمَالِهِ حَتَّى يُرَى بَيَاضُ خَدِّهِ: السَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللَّهِ ، السَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللَّهِ ﴾ 1

" Narrated by Shaikh Ibn-e-Masood (May Allah be pleased with them) that the Prophet (Peace be upon him) used to greet his right side and left side, saying As salamu alaikum wa rahmatullah and turning his face as the brightness of his cheek could be seen clearly. "

While turning the face towards right, one should intend greeting prayer persons, angels and replying Imam too, if he is on the left side of the Imam, and while turning the left side, he should intend greeting prayer persons, angels and replying Imam if he is on the right side of the Imam. However, if he is right behind the Imam, should intend replying his greetings on both sides. Imam should intend greeting his followers and angels on both sides. But, if one is making his Prayer alone, should intend greeting angels only.

﴿ عَنْ سُمْرَةَ قَالَتْ: أَمَرَنَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنْ نَرُدَّ عَلَى الْإِمَامِ.....وَأَنْ يُسَلِّمَ بَعْضُنَا عَلَى بَعْضٍ ﴾ 2

" Narrated by Sumra bin Jundab that the Prophet (Peace be upon him) has directed us to reply the greeting of the Imam.....and greet each other. "

1. Abu Daud, Vol: 3, Page: 288, M

2. Same Reference. Vol: 3, Page: 302, M

SEMI MANDATORY ACTIONS

(واجبات)

The actions which are derived by conjectural evidence (دلیل ظنی) are called Semi-Mandatory Actions (واجب), and leaving them out in an ibadah [act of worship] renders it incomplete. The basic difference between this and a Mandatory Element (فرض) is that if one misses any single Mandatory Element, willingly or unwillingly, they have to restart the entire prayer from the beginning as there is no way to make it up. However, if one misses any Semi-Mandatory action unwillingly, they must make two additional sajdahs [prostrations] at the end before saying the salaam to compensate for the mistake, and there is no need to restart the prayer.

Before moving forward, it is necessary to clarify that during our discussion of the 'Fard [Mandatory Elements] of the Prayer', we have already mentioned some 'Wajib [Semi-Mandatory] Actions' too, due to their close relationship to the discussed topics. It is for this reason that though we shall mention those Semi

Mandatory Actions again to complete the topic, but we will not mention the supporting evidences again. Those who want to refresh their memory, may search in the previous sections for detailed supporting evidences.

IMPORTANT SEMI-MANDATORY ACTIONS:

As a matter of fact, it is hard to mention all "Semi Mandatory Actions" without leaving a single one out, due to the short format of this book. However, we will discuss most of them based on the authentic books of jurisprudence.

[i] Pronouncing "Allah hu akbar" while performing Takbeer-e-Tahreema, the one which starts the prayer.

﴿....كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا قَامَ إِلَى الصَّلَاةِ يُكَبِّرُ حِينَ يَقُومُ.....﴾ 1

" Hadrat Abu Hurairah (May Allah be pleased with him) said, 'The Prophet of Allah (Peace be upon him) used to pronounce Allah-hu-Akbar while standing up for the prayer..... "

[ii] Recitation of Surah Fatiha Completely for the Imam and the one who is praying alone.

﴿ قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: مَنْ صَلَّى صَلَاةً لَمْ يَقْرَأْ فِيهَا بِأَمِّ الْقُرْآنِ فَهِيَ خِدَاجٌ، فَهِيَ خِدَاجٌ، فَهِيَ خِدَاجٌ ﴾ 2

1. Bukhari, Vol: 1, Page: 272, M

2. Same Reference, Vol: 4, Page: 85, M

" Hadrat Abu Huraira (May Allah be pleased with him) narrates that the Noble Prophet (Peace be upon him) said, 'Whosoever performs his prayer and does not recite Umm-ul Quran [one of the names of Surah Fatiha], his prayer is incomplete, incomplete, incomplete. "

When one is behind an Imam in the prayer, the Qirat [recitation] of the Imam is enough for the Muqtadee [follower] as the Noble Prophet (Peace be upon him) said,

﴿ قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: مَنْ صَلَّى خَلْفَ إِمَامٍ، فَإِنَّ قِرَاءَةَ الْإِمَامِ لَهُ قِرَاءَةٌ ﴾¹

" The Revered Prophet (Peace be upon him) said: Whoever performs his Prayer behind an Imam, then Imam's recitation of the Holy Quran would be considered his reading too. "

[iii] Recitation of any other Surah, or one big or three small verses after Surah Fatiha, in the first two raka'ats of the Mandatory Prayers and in each rakaa't of witr, sunnat, and the nafl [Supererogatory] Prayers.

﴿ عَنْ عَلْقَمَةَ بْنِ قَيْسٍ، أَنَّ عَبْدَ اللَّهِ بْنَ مَسْعُودٍ رَضِيَ اللَّهُ عَنْهُ..... إِذَا صَلَّى وَحْدَهُ قَرَأَ فِي الْأُولَيَيْنِ بِفَاتِحَةِ الْكِتَابِ وَسُورَةٍ وَلَمْ يَقْرَأْ فِي الْآخِرَتَيْنِ شَيْئًا ﴾²

1. Sunan Baihiqui, Vol: 2, Page: 530, M

2. Zujajatul Masabeeh, Vol:1, Page: 654

See also with a little change, Asar Abu Yusuf: Shaikh Abu Yusuf, Salat chapter, M

"Hadrat Abdullah bin Masu'd (May Allah be pleased with them) while performing his prayer alone, recites Surah Fatiha including another Surah in his first two rakaats and does not read anything in the last two rakaats."

But in the sunnat, Witr and Optional Prayers, recitation of Surah Fatiha is required including another Surah or one large ayat [verse] or three small ayats [verses] in each raka'at because each set of two raka'ats of Sunnat and Nafl prayers are considered a complete player. 1

[iv] Recitation of Surah Fatiha before any other Surah or Verses of the Holy Quran.

This was the practice of Our Beloved Prophet (Peace be upon him).

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﴿ قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: ثُمَّ اقْرَأْ بِأَمِّ الْقُرْآنِ
وَبِمَا شَاءَ اللَّهُ أَنْ تَقْرَأَ..... ﴾ 2

" The Noble Prophet (Peace be upon him) taught one of His Companions, saying, '....then recite Surah Fatiha and read what Allah wills from the Quran.... "

[v] Not giving a pause long enough to say Subhan Allah three times between two fard [mandatory] elements, two wajib [Semi- Mandatory Actions], or between any Mandatory Element or Semi Mandatory Action. 3

1. Fathul Qadeer, Vol: 1, Page: 472

2. Abu Dawood, Vol: 3, Page: 101, M

3. See, Bahar-e-Shariat, Vol:3, Page:75

[vi] Nothing else be read between Surah Fatiha and any other Surah except saying the Ameen (آمِينَ) and Bismilla hir rahman nir raheem (بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ). 1

[vii] Standing up firmly after coming up from the Ruku' [the bowing down].

﴿ قَالَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ:.....ثُمَّ ارْفَعُ حَتَّى تَعْتَدِلَ

قَائِمًا... ﴾ 2

" The Prophet (peace be upon him) said, '...then raise yourself up and stand firmly..."

[viii] Sitting down completely between the two sajdahs [prostrations].

﴿ قَالَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ:.....ثُمَّ ارْفَعُ حَتَّى تَطْمَئِنَّ

جَالِسًا ﴾ 3

" The Final Messenger of Allah (Peace be upon him) said, '...then raise yourself and sit down completely."

[ix] Qa'dah Oola [the First sitting] after two raka'ats for the recitaion of Tashahhud (تشهد).

This was the way of the Noble Messenger (Peace be upon him) during his prayer, and when he missed it, he performed the Sajdah Sahu. 4

[x] Recitation of At ta hi yaat (تشهد) completely in every sitting.

1. See, Bahar-e-Shariat, Vol:3, Page: 75

2. Bukhari, Vol: 1, Page: 273, M

3. Same Reference

4. See Nailul Awtar: Shaikh Muhammed bin Ali Shaukani, Vol: 1, Page: 290, Date: 1994, Darul Fikr Bairut.

﴿ قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: الصَّلَاةُ مَثْنَى مَثْنَى، تُشْهَدُ فِي كُلِّ رَكْعَتَيْنِ..... ﴾ 1

" The Prophet (Peace be Upon Him) said, 'Prayer consists of two raka'ats [cycles] and At ta hi yaat is to be read after every two raka'ats. "

[xi] Loud recitation of the Holy Quran by the Imam [the prayer leader] in the first two raka'ats of Fajr, Maghrib and Isha audible to the muqatadees [the people following behind], and to read in low voice in Zuhr and Asr Prayers. 2

[xii] Saying Assalaam (السلام عليكم ورحمة الله) twice at the end of the prayer. 3

[xiii] Recitation of Duaa-e- Qunoot (دُعَاءُ قُنُوت) in the Witr Prayer (صلاة وتر).

﴿ قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: إِنَّ اللَّهَ زَادَكُمْ صَلَاةً وَهِيَ الْوِتْرُ، فَصَلُّوْهَا فِيمَا بَيْنَ صَلَاةِ الْعِشَاءِ إِلَى صَلَاةِ الْفَجْرِ ﴾ 4

" Hadrat Abu Nudhrah (May Allah be pleased with him) that the Noble Prophet (Peace be upon him) said, 'Indeed, Allah, the Exalted has added a prayer for you, that is, the witr, so pray it between Isha and Fajr. "

[xiv] To say the Takbeer (الله اكبر) for the recitation of Qunoot and six Takbeers for the Eid Prayers.

1. Tirmizi, Vol: 2, Page: 341, M

2. For evidence see 'Recitation of the Quran' in the Chapter of Mandatory Elements

3. For evidence see the Seventh Mandatory Element.

4. Musnad Ahmed, Vol: 7, Page: 14, M

" The Prophet (Peace be upon him) said, 'Do not raise your hands except for these occasions: for the beginning of the prayer, the Eid prayers, and for the Qunoot in the Witr prayer. "

﴿ قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: لَا تَرْفَعِ الْيَدَيْنِ إِلَّا فِي سَبْعَةِ مَوَاطِنَ: عِنْدَ افْتِتَاحِ الصَّلَاةِ، وَفِي الْعِيدَيْنِ، وَالْقُنُوتِ فِي الْوُتْرِ ﴾ 1
[xv] During the sajdah [prostration], to fold the fingers so the inner portions of at least three toes of each foot touch the place of prayer. 2



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1. Bada-e-Sanae, Vol: 1, Page: 308

Also see with a little change, Aasaar Abu Yusuf, Salat Chapter.

2. See for evidence Fifth Mandatory Elements' Chapter.

PROPHETIC MANNERS (سنن)

Here in the 'Prophetic Manners' section, the elements which are neither 'Fard [Mandatory Element]' nor 'Wajib [Semi-Mandatory Action]' will be discussed. However, without maintaining the 'Prophetic Manners' during the Prayer, we cannot get maximum rewards. Therefore, it is very important to know the Prophetic ways of performing the Prayers.

During our discussions of Mandatory Elements, we also named related Prophetic Manners of those actions. But here we only mention them without referring to their supportive evidences so that the reader can easily read them in one single order.

[i] To raise the hands for Takbeer Tahreema [the first Takbeer to start the Salah] and keeping the fingers in their usual state, not bringing them close together or spreading them too far apart.

﴿عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا كَبَّرَ لِلصَّلَاةِ نَشَرَ أَصَابِعَهُ ۝ 1﴾

" Hadrat Abu Hurairah (May Allah be pleased with him) says that when the Beloved Prophet (Peace and Blessings be upon him) started the Prayer, He kept His fingers in the usual state. "

[ii] To face the palms towards the Holy Ka'ba while saying the Takbeer.

[iii] Raising the hands for the Takbeers of Eid Prayers and for the Takbeer before the recitation of Dua-e-Qunoot (دُعَاءِ قُنُوت).

[iv] To say the Takbeers (الله اكبر), Sami' Allahu leman Hamedah (سميع الله لمن حمده), and the Salam (السلام عليكم ورحمة الله) audible for the followers (مقتدى) to hear.

﴿ عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ أَنَّهُ كَانَ يُصَلِّي بِهِمْ، فَيُكَبِّرُ كُلَّمَا خَفَضَ وَرَفَعَ، فَإِذَا انْصَرَفَ، قَالَ: إِنِّي لَا شُبْهَكُمْ صَلَاةَ بِرَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ﴾ 1

" Narrated by Shaikh Abu Hurairah (May Allah be pleased with him) that while leading the Prayer, he used to proclaim Takbeer (الله اكبر) whenever he bent down or got up. At the end of the Prayer, he said, ' I did exactly like the Prayer of the Beloved Prophet (Peace and Blessings of Allah, the Exalted be upon him). "

[v] Saying Takbeerats (الله اكبر) a little louder by few followers of the Imam (مقتدى) to let other followers listen them, if the gathering is huge and it is hard to listen to the Imam perfectly.

﴿ عَنْ جَابِرٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: صَلَّى بِنَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَأَبُو بَكْرٍ خَلْفَهُ، فَإِذَا كَبَّرَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، كَبَّرَ أَبُو بَكْرٍ لِيُسْمِعَنَا..... ﴾ 1

" Shaikh Jabir (May Allah be pleased with him) says that the Prophet (Peace be upon him) led us in the Prayer and Shaikh Abu Bakr (May Allah be pleased with him) was behind him. Whenever the Prophet (Peace be upon him) pronounced Takbeers, Shaikh Abu Bakr also copied the same so we could hear. "

[vi] Saying Rabbana Lakal Hamd for the [مقتدى] [the follower] upon coming up from the ruku'

﴿ قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ:.....إِذَا قَالَ [الامام] "سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ" فَقُولُوا "رَبَّنَا لَكَ الْحَمْدُ" ﴾ 2

" Hadrat Abu Hurairah (May Allah be pleased with him) says that the Prophet (Peace be upon him) said, 'When the Imam says [سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ] Sami' Allahu leman Hamedah, then you say [رَبَّنَا لَكَ الْحَمْدُ] Rabbana Lakal Hamd. "

[vii] Saying both the [سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ] Sami' Allahu leman Hamedah and [رَبَّنَا لَكَ الْحَمْدُ] Rabbana Lakal Hamd for a person praying alone.

﴿.....كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.....يَقُولُ "سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ" حِينَ يُقِيمُ صَلَاتَهُ مِنَ الرُّكُوعِ ثُمَّ يَقُولُ وَهُوَ قَائِمٌ "رَبَّنَا لَكَ الْحَمْدُ"..... ﴾ 3

1. Muslim, Vol: 4, Page: 112, M

2. Same Reference, Page: 113

3. Same Reference, Page: 82

" Hadrat Abu Huraira (May Allah be pleased with him) narrates that the Messenger of Allah (Peace be upon him) 'While getting up from the ruku' [bowing down] said [سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ] Sami' Allahu leman Hamedah and said [رَبَّنَا لَكَ الْحَمْدُ] Rabbana Lakal Hamd as he stood up firmly. "

[viii] Folding the hands after Takbeer-e-Tahrima [the first Takbeer] without any further delay. 1

[ix] Reading the [ثنا] Sana silently in the beginning of the prayer, i.e. Subhanak Allahumma till the end.

﴿ كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا اسْتَفْتَحَ الصَّلَاةَ قَالَ: سُبْحَانَكَ اللَّهُمَّ وَبِحَمْدِكَ وَتَبَارَكَ اسْمُكَ وَتَعَالَى جَدُّكَ وَلَا إِلَهَ غَيْرُكَ ﴾ 2

" The wife of the Noble Prophet, The daughter of the Ameer-ul Mu'mineen Hadrat Abu Bakr, The Great Jurist of Islam, Hadrat Syedah Aishah Siddiqah (May Allah be pleased with her) said, 'The Prophet (Peace be upon him) would read [..... سُبْحَانَكَ اللَّهُمَّ] at the start of His prayer. "

[x] Reading Taa'wuz i-e [أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ] and Tasmiyyah [بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ] silently.

﴿ فَإِذَا قَرَأْتَ الْقُرْآنَ فَاسْتَعِذْ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ ﴾ 3

" When you want to recite the Quran, ask Allah's protection from the rejected evil i-e saying [أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ]. "

1. See the section on " Takbeer " for evidence.

2. Abu Dawud, Vol: 2, Page: 478, M

3. The Holy Quran, Chapter: 16, Verse: 98

﴿ عَنْ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: صَلَّيْتُ مَعَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَأَبِي بَكْرٍ وَعُمَرَوُ عُثْمَانُ، فَلَمْ أَسْمَعْ أَحَدًا مِنْهُمْ يَقْرَأُ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ﴾ 1

" Hadrat Anas (May Allah be pleased with him) said, 'I made my prayer with the Prophet (Peace be upon him) as well as with Hadrat Abu Bakr, Hadrat Umar and Hadrat Uthman (May Allah be pleased with them all), but none recited [بسم الله الرحمن الرحيم] [loudly]. "

[xi] Saying the 'Ameen' [آمِينَ] quietly at the end of Surah Fatiha [الحمد].

﴿ إِنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَرَأَ "غَيْرَ الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ" فَقَالَ: آمِينَ، وَخَفَضَ بِهَا صَوْتَهُ ﴾ 2

" The Father of Hadrat Alqama bin Wail (May Allah be pleased with them) narrates that, 'The Noble Prophet (Peace be upon him) read [غَيْرَ الْمَغْضُوبِ عَلَيْهِمْ] and said Ameen quietly. "

[xii] For men, while making the ruku' [bowing down], grabbing the knees tightly, keeping the fingers apart and keeping the back straight. 3

[xiii] For women, while making the ruku' [bowing down], simply touching the knees and joining the fingers. 4

1. Muslim, Vol: 4, Page: 93, M

2. Tirmizi, Vol: 2, Page: 65, M

3. See the section on 'Ruku for men' for evidence.

4. See the section on 'Ruku for women' for evidence.

[xiv] Saying [سبحان ربى العظيم] 'Subhana Rabbiyal Azeem' while bowing down and saying 'Subhana Rabbiyal A'laa' [سبحان ربى الاعلى] while prostrating at least three times.

﴿ قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: إِذَا رَكَعَ أَحَدُكُمْ فَلْيَقُلْ ثَلَاثَ مَرَّاتٍ "سَبْحَانَ رَبِّىَ الْعَظِيمِ" وَذَلِكَ أَذْنَاهُ وَإِذَا سَجَدَ فَلْيَقُلْ "سَبْحَانَ رَبِّىَ الْأَعْلَى" ثَلَاثَ مَرَّاتٍ وَذَلِكَ أَذْنَاهُ ﴾ 1

" The Prophet (Peace be upon him) said, 'When any one of you bows down, say [سبحان ربى العظيم] 'Subhana Rabbiyal Azeem at least three times and when any one of you prostrates say 'Subhana Rabbiyal A'laa' [سبحان ربى الاعلى] at least three times. "

[xv] Placing the knees first, then both hands, then the nose and then the forehead for prostration and coming back up the other way. 2

[xvi] For men, placing the palms on the ground and keeping elbows and belly up during prostration. 3

[xvii] For women, keeping the belly touched with the thighs and the hands, including the knees, on the ground during prostration. 4

[xviii] For men, placing the palms parallel to the lobes of ears during prostration. 5

1. Abu Dawood, Vol: 3, Page: 140, M

2. See the section on 'Sujud' for evidence.

3. See the section on 'Sujud for men' for evidence.

4. See the section on 'Sujud for women' for evidence.

5. See the section on 'Sujud for men' for evidence.

[xix] Keeping all the fingers and toes facing towards the Ka'ba during prostration. 1

[xx] Placing the right hand on the right thigh and the left one on the left thigh during sitting. 2

[xxi] For men, while sitting, to lay the left foot and sit on it placing the buttock on it, while keeping the right foot in the vertical position. 3

[xxii] For women, while sitting, keeping both of the feet on the right side and placing the buttocks on the ground. 4

[xxiii] Raising the index finger up while saying La Ilaha [لا اله الا الله] during tashahhud [تشهد]. 5

[xxiv] Keeping a distance of three to four inches between both feet while standing up for the prayer. 6

[xxv] While coming up from prostration, placing the hands on the knees- not on the ground- and leaning on the toes to stand up.

﴿ عَنْ وَائِلٍ رَضِيَ اللَّهُ عَنْهُ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.....إِذَا

نَهَضَ نَهَضَ عَلَى رُكْبَتَيْهِ وَاعْتَمَدَ عَلَى فَخْذِهِ ﴾ 7

" Wail bin Hajr (May Allah be pleased with him) said that, 'As the Prophet (Peace be upon him).....stood up, he pressed his knees relying on his thighs. "

1. See the section on 'Sujud' for evidence.

2. See the section on 'Last Sitting' for evidence.

3. See the section on 'Last Sitting' for evidence.

4. See the section on 'Sujud for Women' for evidence.

5. See the section on 'Tashahhud' for evidence.

6. See, Fatawa-e-Razawia, Vol:6, Page: 155.

7. Sunan Baihiqui, Vol: 2, Page: 427, M

And in another Hadith,

﴿..... كَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَنْهَضُ فِي الصَّلَاةِ عَلَى

صُدُورِ قَدَمَيْهِ﴾ 1

" Hadrat Abu Hurairah (May Allah be pleased with him) narrates that, 'The Prophet (Peace be upon him) used to get up leaning on his toes during the prayer. "

[xxvi] Reciting Durood on Our Beloved Sayedun: [Our Master] Hadrat Muhammed Mustafa (Peace be upon him) after the Tashahhud in the last sitting.

﴿قَالَ كَغُبَّ رَضِيَ اللَّهُ عَنْهُ، قُلْنَا! يَا رَسُولَ اللَّهِ كَيْفَ الصَّلَاةُ

لَيْكُمْ أَهْلَ الْبَيْتِ، فَإِنَّ اللَّهَ قَدْ عَلَّمَنَا كَيْفَ نُسَلِّمُ عَلَيْكَ؟ قَالَ: قُولُوا "

لَهُمْ صَلِّ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ كَمَا صَلَّيْتَ عَلَى إِبْرَاهِيمَ وَعَلَى

إِبْرَاهِيمَ إِنَّكَ حَمِيدٌ مَجِيدٌ، اللَّهُمَّ بَارِكْ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ

مَا بَارَكْتَ عَلَى إِبْرَاهِيمَ وَعَلَى آلِ إِبْرَاهِيمَ إِنَّكَ حَمِيدٌ مَجِيدٌ﴾ 2

" Hadrat Kaab (May Allah be pleased with him) say that, 'We asked the Prophet (Peace be upon him), 'Indeed Allah taught us how to present Salaam to you, but how do we present durood? He (Peace be upon him) replied Say, 'O Allah, shower mercy upon Muhammad and his family like you have showered Ibrahim and his family; Indeed you are Praiseworthy and Great. O Allah, send blessings upon Muhammad and his family like you have blessed Ibrahim and his family, Indeed you are Praiseworthy and Great. "

1. Tirmizi, Vol: 2, Page:152, M

2. Bukhari, Vol: 3, Page: 1232, M

[xxvii] Recitation of Supplication (دُعَا) after durood in the last sitting.

﴿ فَإِذَا فَرَغْتَ فَانصَبْ ﴾ 1

" When you finished your prayer, make dua. "

And also,

﴿ قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: إِذَا صَلَّى أَحَدُكُمْ..... ثُمَّ

لِيُصَلِّ عَلَى النَّبِيِّ ثُمَّ لِيَذْعُ بَعْدَ مَا شَاءَ..... ﴾ 2

" The Distributor of the Blessings of Allah, Our Beloved Prophet (Peace be upon him) said, 'When you make your prayer.... then recite durood upon me and then make dua. "

The dua must be recited in Arabic. Of course, it is better to have one that the Prophet (Peace be upon him) recited during his Prayer.

﴿ قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: إِنَّ هَذِهِ الصَّلَاةَ لَا يَصْلُحُ

فِيهَا شَيْءٌ مِّنْ كَلَامِ النَّاسِ..... ﴾ 3

" The Prophet (Peace be upon him) said, 'Indeed, our usual conversations are not allowed during Prayer..... "

[xxviii] To say the salaam, turning the face towards the right side first and then towards the left. 4

1. Holy Quran, Chapter: 94, Verse: 7

2. Tirmizi, Vol: 9, Page: 360, M

3. Muslim, Vol:5, Page: 17, M

4. See the section on 'Salaam' for evidence.

APPRECIATED MANNERS (مستحبات)

'Appreciated Manners' means if one takes care of them during the Prayer, they will receive more Sawaab [rewards], but no punishment will be given if they are over looked.

Some important 'Appreciated Manners' are as follows:

[i] Looking at the place of Prostration while in Qiyam [Standing up], towards the toes while in Ruku' [bowing down], towards the nose while in Sajdah [Prostration], towards the lap while in Jalsa & Qa'dah [Sitting] and towards the right or left shoulder while saying the salaam right or left respectively.

Allah, the Exalted says,

﴿ قَدْ أَفْلَحَ الْمُؤْمِنُونَ هَ الَّذِينَ هُمْ فِي صَلَاتِهِمْ خَاشِعُونَ ﴾ 1

" Indeed, believers became prosperous. Those who humble themselves in their prayer. "

As it is said that after the revelation of the above verse, the Prophet (Peace be upon him) started looking down at the place of his prostration. Therefore, Imam

Tahavi explained it as I wrote down earlier, applying the same logic for every aspect of the prayer. 1

[ii] Taking hands out of the cloth for making Takbeer-e-Tahreema. 2

[iii] To avoid yawning through controlling it by clenching lips with teeth. However, if it is not possible, then one should place the back of the right palm while standing up position, otherwise left hand's back palm on the mouth.

﴿ قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: التَّثَاوُبُ فِي الصَّلَاةِ مِنَ الشَّيْطَانِ، فَإِذَا تَثَاءَبَ أَحَدُكُمْ فَلْيَكْظَمْ مَا اسْتَطَاعَ ﴾ 3

" The Prophet [peace be upon him] said: Yawning occurs during prayer because of evil, so try to control it as hard as you can. **JANNATI KAUN?**

[iv] To avoid coughing, because it is an action that has been regarded as an "out of the prayer" action. 4

1. See, Bada-e-Sanai, Vol: 1, Page: 319

2. See, Tabeenul Haqaiq: Shaikh Jamaluddin Zailai, Chapter: Aadabus Salat, Date: No, Edition: No, Darul Kutub Ilmia, M

3. Sahih Ibn-e-Khuzaima, Vol: 2, Page: 61, Date: No, Edition: No, Maktabul Islami, M

4. See, Bahar-e-Shariat, Vol:3, Page: 90

CHAPTER 3

TYPES OF THE PRAYER AND PRACTICAL WAY

Now, we have almost every single information about a normal Prayer from its Prerequisites to its Mandatory Elements including Prophetic Manners and Appreciated Manners of it. But before the systematic description of its practical way, it is very important to understand all types of different prayers that we are supposed to perform in a day.

Therefore, we will pick up each one of them, one by one, and see in detail its designated Phenomenon.

1. FAJR PRAYER (فجر):

Fajr prayer is very important. Explaining its significance, virtues and valuable rewards, our beloved Prophet Muhammed (Peace and Blessings of Allah, the Exalted be upon him) said:

﴿ قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: مَنْ صَلَّى الْبَرْدَيْنِ دَخَلَ الْجَنَّةَ ﴾ 1

" Whoever makes Fajr and Asr, will enter Paradise. "

Fajr prayer consists of two types of prayer;

Stressed Sunnah [سنت مؤكده]	2 Rakaats
Mandatory [فرض]	2 Rakaats

Two rakaats of Stressed Sunnah are very important as the Prophet (Peace be upon him) was always seen concerned about them.

﴿ قَالَتْ عَائِشَةُ رَضِيَ اللَّهُ عَنْهَا: لَمْ يَكُنِ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَلَى شَيْءٍ مِّنَ النَّوَافِلِ أَشَدَّ مَنَةً تَعَاهِدًا عَلَى رَكْعَتَيِ الْفَجْرِ ﴾ 2

" Narrated by Syyeda Aisha (May Allah be pleased with her) that she said: The Prophet (Peace be upon him) was not so concerned about any optional prayer other than the two rakaats of Fajr. "

And the Prophet (Peace be upon him) said:

﴿ قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: رَكْعَتَا الْفَجْرِ خَيْرٌ مِّنَ الدُّنْيَا

وَمَا فِيهَا ﴾ 3

" Two rakaats of Fajr are better than the world and what is in it. "

Therefore, we are supposed to regularly make them, even if we are travelling or have any other important work. Talking its unique importance our Beloved Prophet (Peace be upon him) said:

1. Bukhari, Vol:1, Page: 209, M

2. Same Reference, Vol: 1, Page:392, M

3. Muslim, Vol: 6, Page: 5, M

﴿ قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: لَا تَدْعُوهُمَا وَلَوْ طَرَدَتْكُمُ الْخَيْلُ ﴾ 1

" The Prophet (Peace be upon him) said: Do not miss them, even if you were being chased by the horses of your enemies. "

This is the only Stressed Sunnah that should be made up if one misses them and manages to perform them before the disliked time [مكروه] which starts at mid-day.

﴿ قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: مَنْ لَمْ يُصَلِّ رَكَعَتَيِ الْفَجْرِ فَلْيُصَلِّهُمَا بَعْدَ مَا تَطْلُعُ الشَّمْسُ ﴾ 2

" The Prophet (Peace be upon him) said: One who could not make his two rakaats of Fajr, should make them after sun-rising. "

However, making them right after Mandatory Fajr Prayer before sun rise is not allowed, as our beloved Prophet (Peace be upon him) stopped shaikh Qais (May Allah be pleased with him) from making them right after Fajr Prayer.

﴿..... عَنْ قَيْسٍ : خَرَجَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَأَقِيمَتِ الصَّلَاةُ، فَصَلَّيْتُ مَعَهُ الصُّبْحَ، ثُمَّ انْصَرَفَ النَّبِيُّ فَوَجَدَنِي أُصَلِّي، فَقَالَ: مَهْلًا يَا قَيْسُ! أَصَلَاتَانِ مَعًا؟ قُلْتُ يَا رَسُولَ اللَّهِ! إِنِّي لَمْ أَكُنْ رَكَعْتُ رَكَعَتَيِ الْفَجْرِ، قَالَ: فَلَا إِذْنَ ﴾ 3

" Shaikh Qais said: As the Prophet (Peace be upon

1. Abu Daud, Vol: 4, Page: 136, M

2. Tirmizi, Vol:2, Page: 426, M

3. Same Reference, Vol:2, Page: 421

him) came out of his home, Iqamat was performed and I joined him for Fajr Prayer. When He (Peace be upon him) was going back, he saw me making Prayer. He inquired: Were you making two prayers? I replied: I missed two rakaats of Fajr. Then, He (Peace be upon him) directed me saying: Dont' make them right now. "

For the immense importance of these two rakaats Stressed Sunnah, one should make them even if the Jamaat is going on and he is sure of being able to join the Jamaat after making them.

..... عَنْ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا أَنَّهُ جَاءَ وَالْإِمَامُ يُصَلِّي الصُّبْحَ وَلَمْ يَكُنْ صَلَّى الرَّكَعَتَيْنِ قَبْلَ صَلَاةِ الصُّبْحِ، فَصَلَّاهُمَا فِي حُجْرَةِ حَفْصَةَ رَضِيَ اللَّهُ عَنْهَا، ثُمَّ إِنَّهُ صَلَّى مَعَ الْإِمَامِ 1

" Narrated by Shaikh Zaid bin Aslam that Shaikh Ibn-e-Umar (May Allah be pleased with them) came into the Masjid while the Imam was leading the Fajr Prayer. Since he could not make his two rakaats Sunnah of Fajr, he proceeded towards the room of Syeeda Hafsa (May Allah be pleased with her) and made them there, then he joined the Imam..... "

2. ZUHR PRAYER (ظهر):

After Fajr prayer, this is the second Mandatory Prayer. Zuhr Prayer wipes out the sins done between Fajr and Zuhr prayer.

" Narrated by Shaikh Usman (May Allah be pleased with him) said: Whosoever performs wudu like me and makes the Zuhr Prayer, will have their sins erased which are done between Fajr and Zuhr Prayers..... " 1

Zuhr Prayer consists of;

Stressed Sunnah [سنت مؤكده]	4 Rakaats
Mandatory [فرض]	4 Rakaats
Stressed Sunnah [سنت مؤكده]	2 Rakaats
Optional [نفل]	2 Rakaats

About the Stressed Sunnah, the Prophet (Peace and Blessings be upon him) said:

﴿ قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: مَنْ صَلَّى فِي يَوْمٍ وَلَيْلَةٍ ثِنْتَيْ عَشْرَةَ رَكْعَةً، بُنِيَ لَهُ بَيْتٌ فِي الْجَنَّةِ؛ أَرْبَعًا قَبْلَ الظُّهْرِ وَرَكْعَتَيْنِ بَعْدَهَا..... ﴾ 2

" One who makes twelve rakaats in a day, will have houses for them in Paradise; four rakaats before Zuhr and two rakaats after it.... "

We have another Hadith that indicates to have four rakaats after Zuhr Prayer as Sunnah.

﴿ قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: مَنْ صَلَّى قَبْلَ الظُّهْرِ أَرْبَعًا وَبَعْدَهَا أَرْبَعًا حَرَّمَهُ اللَّهُ عَلَى النَّارِ ﴾ 3

" The Prophet (Peace be upon him) said: One who performs four rakaats before Zuhr and four rakaats after it, Allah will close the door of hell for them. "

1. See, Kanzul Ummal, Vol:1, Page:1394, M

2. Tirmizi, Vol: 2, Page: 405, M

3. Same Reference, Vol:2, Page: 433

In an attempt to combine both Hadiths, we may perform two rakaats Stressed Sunnah and two rakaats Optional Prayer after Zuhr.

Of course we are not supposed to miss the Stressed Sunnah of Zuhr.

﴿ قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: مَنْ تَرَكَ أَرْبَعًا قَبْلَ الظُّهْرِ لَمْ تَنْلُهُ شَفَاعَتِي ﴾ 1

" The Prophet (Peace be upon him) said: One who does not make four rakaats before Zuhr, will have no chance to get my intercession. "

3. ASR PRAYER (عَصْر):

To understand the significance of Asr Prayer, one may read this verse of the Holy Quran. Allah, Exalted is He said,

﴿ حَافِظُوا عَلَى الصَّلَوَاتِ وَالصَّلَاةِ الْوُسْطَى ﴾ 1

" Maintain all prayers especially the middle prayer. "

Majority of the companions [صحابه] and other great Islamic Scholars have explained the Middle Prayer as the Asr Prayer. 3

1. Majmaul Anhar: Shaikh Shaikhi Zada, Vol:1, Page:128, Date: No, Edition: No, Dar Ihya-e-Turas Arabi
2. Holy Quran, Chapter: 2, Verse: 238
3. See, Tafseer Ibn-e-kaseer: Shaikh Abul Fida Imaduddin, bin Kaseer, Vol:1, Page:425, Date: 2005, Edition: 1, Maktaba Razvia Delhi

Our Beloved Prophet (Peace and Blessings of Allah, the Exalted be upon him) also described its unique importance in an utmost beautiful language.

﴿ قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: مَنْ تَرَكَ صَلَاةَ الْعَصْرِ فَقَدْ حَبِطَ عَمَلُهُ ﴾ 1

" The Beloved Prophet (Peace be upon him) said: One who missed the Asr, has his deeds gone away. "

Asr prayer consists of;

Unstressed Sunnah [سنت غير مؤكده]	4 Rakaats
Mandatory [فرض]	4 Rakaats

About the Unstressed Sunnah the Beloved Prophet (Peace be upon him) said:

﴿ قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: رَحِمَ اللَّهُ امْرَأً أَصَلَّى قَبْلَ الْعَصْرِ أَرْبَعًا ﴾ 2

" May Allah, the Exalted shower his Blessings on those who perform four rakaats before Asr. "

And also,

﴿ قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: مَنْ صَلَّى أَرْبَعَ رَكَعَاتٍ قَبْلَ الْعَصْرِ حَرَّمَ اللَّهُ بَدَنَهُ عَلَى النَّارِ ﴾ 3

" Narrated by Umm-e-Salama (May Allah be pleased with her) that the Prophet (peace be upon him) said: One who performs four rakaats before Asr, Allah will keep his body away from hell. "

1. Bukhari, Vol: 1, Page: 202, M

2. Tirmizi, Vol: 2, Page: 436, M

3. Jame-ul-Masaaneed wal Maraseel, Vol: 7, Page: 261, M

4. MAGHRIB PRAYER (مغرب):

With Maghrib Prayer, one can end the Islamic day with prayer and begin the new day with it.

﴿ قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: مَا مِنْ صَلَاةٍ أَحَبُّ إِلَى اللَّهِ عَزَّ وَجَلَّ مِنْ صَلَاةِ الْمَغْرِبِ، بِهَا يَفْتَحُ الْعَبْدُ لَيْلَهُ وَيَخْتِمُ بِهَا نَهَارَهُ... ﴾ 2
Maghrib prayer consists of;

Mandatory [فرض]	3 Rakaats
Stressed Sunnah [سنت مؤكده]	2 Rakaats
Optional [نفل]	2 Rakaats

About two rakaats Stressed Sunnah, the Beloved Prophet (Peace be upon him) said:

﴿ قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: مَنْ صَلَّى فِي يَوْمٍ وَ لَيْلَةٍ ثِنْتَيْ عَشْرَةَ رَكْعَةً، بُنِيَ لَهُ بَيْتٌ فِي الْجَنَّةِ؛.... وَرَكْعَتَيْنِ بَعْدَ الْمَغْرِبِ... ﴾ 2

" One who makes twelve rakaats in a day, will have houses for them in Paradise;.....two rakaats after Maghrib..... "

These two Stressed Sunnah should be performed right after Mandatory Prayer without giving a long gap.

﴿ قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: عَجِّلُوا الرُّكْعَتَيْنِ بَعْدَ الْمَغْرِبِ فَإِنَّهُمَا تَرْفَعَانِ مَعَ الْمَكْتُوبَةِ ﴾ 3

1. At targheeb Fi fazaail-e-amall: Shaikh Umar bin Shaheen, Page:No, Date: 2004, Edition: No, Darul Kutab Ilmia
2. Tirmizi, Vol:2, Page: 405, M
3. Mishkaat: Shaikh Tabrezi, Vol: 1, Page: 344, Date:1991, Edition: No, Darul Fikr, M

" The Prophet (Peace be upon him) said: Rush for making two rakaats after Maghrib, because those will be raised up with Mandatory Prayer. "

And in another Hadith four rakaats were mentioned.

﴿ قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: مَنْ صَلَّى بَعْدَ الْمَغْرِبِ قَبْلَ أَنْ يَتَكَلَّمَ رَكْعَتَيْنِ أَوْ أَرْبَعَ رَكْعَاتٍ رُفِعَتْ صَلَاتُهُ فِي عِلِّيِّينَ ﴾ 1

" Narrated by Shaikh Makhool (May Allah be pleased with him) that the Prophet (Peace be upon him) said: One who makes two or four rakaats after Maghrib Prayer before talking, his Prayer will be raised up to the highest place. "

In my opinion, this Hadith pushes those scholars to recommend for us to make two rakaats Optional Prayer after Stressed Sunnah.

5. ISHA PRAYER (عشاء):

Isha prayer is as important as other Mandatory Prayers. Making Isha with jamaat is regarded as to praying till half of the night.

﴿ قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: مَنْ شَهِدَ الْعِشَاءَ فِي جَمَاعَةٍ كَانَ لَهُ قِيَامُ نِصْفِ لَيْلَةٍ وَ مَنْ صَلَّى الْعِشَاءَ وَالْفَجْرَ فِي جَمَاعَةٍ كَانَ لَهُ كَقِيَامِ لَيْلَةٍ ﴾ 2

1. Targheeb wa Tarheeb: Shaikh Minziri, Vol:1, Page:228.

Date: 2003, Edition: No, Darul Kutab Ilmia, M

2. Tirmizi, Vol: 2, Page: 11, M

" The Beloved Prophet (Peace and Blessings be upon him) said: One who performs Isha with jamaat is like he prays up to half of the night and one who performs Isha and Fajr both with jamaat is like he prays the whole night. "

Isha Prayer consists of;

Unstressed Sunnah [سنت غير مؤكده]	4 Rakaats
Mandatory [فرض]	4 Rakaats
Stressed Sunnah [سنت مؤكده]	2 Rakaats
Optional [نفل]	2 Rakaats
Witr [وتر]	3 Rakaats
Optional [نفل]	2 Rakaats

Regarding the importance of Unstressed Sunnah, we may listen to syeda Aisha (May Allah be pleased with her) as she said;

﴿ قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: مَنْ صَلَّى قَبْلَ الْعِشَاءِ أَرْبَعًا كَأَنَّمَا تَهَجَّدَ مِنْ لَيْلَتِهِ..... ﴾ 1

" The Respected Prophet (Peace and Blessings of Allah, the Exalted be upon him) said: One who makes four rakaats before Isha, is as if he makes Tahajjud Prayer at night..... "

And about the two rakaats Stressed Sunnah that would be performed after Isha Prayer, one should read the following Hadith.

1. Sharh-e-Waqaya: Shaikh Mulla Ali Qari, Vol:1, Chapter of Nawafil, Date: No, Edition: No, M

﴿ قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: مَنْ صَلَّى فِي يَوْمٍ وَ لَيْلَةٍ ثِنْتَيْ عَشْرَةَ رَكْعَةً، بُنِيَ لَهُ بَيْتٌ فِي الْجَنَّةِ:.....وَرَكْعَتَيْنِ بَعْدَ الْعِشَاءِ..... ﴾ 1

" The Revered Prophet of Allah (Peace and Blessings of Allah, the Exalted be upon him said: One who performs twelve rakaats in a day, will have a house for him in Paradise;two rakaats after Isha..... "

During my research about this topic, I fortunately found a Hadith diverting our attention towards four rakaats Optional Prayer after Isha. In my opinion this Hadith may be a supporting evidence for this practice of our great Islamic scholars.

﴿ قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: مَنْ صَلَّى الْعِشَاءَ الْآخِرَةَ فِي جَمَاعَةٍ، وَصَلَّى أَرْبَعَ رَكْعَاتٍ قَبْلَ أَنْ يَخْرُجَ مِنَ الْمَسْجِدِ كَانَ كَعَدْلِ لَيْلَةِ الْقَدْرِ..... ﴾ 2

" Narrated by Shaikh Ibn-e-Umer (May Allah be pleased with them) that the Beloved Prophet (Peace and Blessings of Allah, the Almighty be upon him) said: whosoever makes Isha with jamaat and adds four rakaats more before leaving the Masjid, would be considered as the prayer on the Night of Power [ليلة القدر]..... "

In additon to the above talkings, for all Optional Prayers each time, logically it is said that these Optional Prayers will make Mandatory Prayers perfect if there is any type of short coming.

1. Tirmizi, Vol: 2, Page: 405, M

2. Targheeb wa Tarheeb, Vol:1, Page:228, M

WITR PRAYER (وتر):

Witr Prayer is considered as a Semi Mandatory (واجب). Therefore, we are supposed to maintain it on a regular basis.

﴿ قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: الْوَيْتَرُ حَقٌّ، فَمَنْ لَمْ يَوَيْتَرَ فَلَيْسَ مِنَّا ﴾ 1

" The Prophet (Peace be upon him) said : Witr is indeed a proper action, therefore one who does not make it would not be considered amongst us. "

It would be performed between Isha and Fajr.

﴿ قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: إِنَّ اللَّهَ تَعَالَى زَادَكُمْ صَلَاةً، فَصَلُّوْهَا مَا بَيْنَ صَلَاةِ الْعِشَاءِ إِلَى صَلَاةِ الصُّبْحِ، وَهِيَ الْوَيْتَرُ ﴾ 2

" The Prophet (Peace be upon him) said: Indeed Allah the Exalted has introduced an extra prayer for you, make it between Isha and Fajr, that is Witr Prayer. "

It is of 3 rakaats

Witr [وتر]

3 Rakaats

As a supporting evidence for it, one may listen to the following Hadith;

﴿ كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَوَيْتَرُ بِثَلَاثٍ، لَا يُسَلِّمُ إِلَّا فِي آخِرِهِنَّ ﴾ 3

1. Musnad Ahmed, Vol:6, Page: 490, M

2. Mustadrak: Shaikh Hakim Nisapuri, Vol:3, Page: 684,

Date: 1990, Edition: No, Darul kutub Ilmia, M

3. Same Reference, vol:1, Page: 446, M

" Narrated by syeda Aisha (May Allah be pleased with her) that the Prophet (Peace be upon him) used to make three rakaat for Witr, with only one salam at the end. "

As we discussed earlier, Witr Prayer is Semi Mandatory, therefore one who misses it must make it up at a later time.

﴿ قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: مَنْ نَامَ عَنْ وُتْرٍ أَوْ نَسِيَهُ فَلْيَقْضِهِ إِذَا ذَكَرَهُ ﴾ 1

" The Prophet (Peace be upon him) said: One who fell asleep without making his Witr or forgot should make it up later on. "

In the third rakat, after recitation of sura (الحمد) and any other surah, one must recite Qunoot Supplication (دُعَاءُ قُنُوتٍ) before bowing down. Although no specific supplication is required legally to read, it is appreciated for a person to recite the following one that was widely practiced by our pious scholars.

﴿ اَللّٰهُمَّ اِنَّا نَسْتَغِيْثُكَ، وَنَسْتَغْفِرُكَ، وَنُؤْمِنُ بِكَ، وَنَتَوَكَّلُ عَلَیْكَ، وَنُثْنِيْ عَلَیْكَ الْخَيْرَ كُلَّهُ، وَنَشْكُرُكَ، وَنَخْلَعُ وَنَتْرُكُ مَنْ يَّفْجُرُكَ، اَللّٰهُمَّ اِيَّاكَ نَعْبُدُ، وَاِلَيْكَ نَسْعِيْ وَنَحْفِدُ، وَنَرْجُو رَحْمَتَكَ، وَنَخْشَى عَذَابَكَ، اِنَّ عَذَابَكَ بِالْكَفَّارِ مُلْحِقٌ ﴾ 2

1. Tabeenul Haqaeq, Chapter: Salatul Witr, M

2. See [Maraseel-e-Abu-Daud Chapter: Jame-us-salat, M], [Jame-ul-Masaneed and Maraseel, Vol:16, Page:17], [Mussanaf Ibn-e-Shaiba, Vol:2, Page:213,M],[Sunan Baihiqui, Vol:3, Page:54, M]

" O Allah, we seek Your help, we ask Your forgiveness, we believe in You, we trust in You, we praise You, we thank You and never be ungrateful to You, we sever and get away from those who do not obey You. O Allah, we worship You alone, we pray and prostrate for the sake of You, we rush towards You, we need Your blessings and fear from Your punishment, indeed Your torments were for non-believers. "

6. PRACTICAL WAY OF PRAYER

After discussing all aspects of the way of the Prayer, it is almost incumbent to see a glimpse of it on a usual mirror practically. For it, we will learn, in detail about an ordinary Mandatory Prayer first and then mention other types of prayers from Witr, Stressed Sunnah to Optional Prayer, while pointing out the basic differences among them only.

MAKING PRAYER ALONE

[A] MANDATORY PRAYER:

After taking care of all pre-requisites of the Prayer, one gets ready to start the Prayer and follow these instructions:

- [i] Make intention [نیت].
- [ii] Raise both hands up to the lobes for men and up to the shoulder for women and tie hands below the belly button for men and on the chest for women saying

Takbeer [الله اكبر] .

[iii] Recite Sana [ثنا].

[iv] Recite [اعوذ بالله من الشيطان الرجيم] and [بسم الله الرحمن الرحيم]

[v] Read surah [الحمد] completely.

[vi] Add any other surah or some verses of the Quran.

[vii] Say [الله اكبر] and bow down and recite [سبحان ربى العظيم] at least three times.

[viii] Get up completely saying [سمع الله لمن حمده] and [ربنا ولك الحمد] .

[ix] Go for prostration saying [الله اكبر] and recite [سبحان ربى الاعلى] three times atleast.

[x] Sit down completely saying [الله اكبر] and then make another prostration.

[xi] Stand up saying [الله اكبر] and recite surah [الحمد] with and any surah or some verses of the Holy Quran.

[xii] Repeat same actions up to the second prostration then sit down.

[xiii] Recite [التحيات] and [درود] with Dua [دعاء] completely, then make salam to the right side first and then on the left side saying [السلام عليكم ورحمة الله]

But if this Prayer consists of more than two Rakaats then after recitation of [التحيات] stand up.

[xiv] In the third and fourth Rakaats, one should recite surah [الحمد] only and follow the same action for a Rakat as you did, then at the Last Sitting recite [التحيات] and [درود] with Dua [دعاء] completely and perform Salam as mentioned above.

[B] WITR PRAYER:

- [i] After completing two Rakaats, stand up.
- [ii] Recite surah [الحمد] completely and any other surah or some verses of the Holy Quran.
- [iii] Raise hands up to the lobes for men and up to the shoulders for women saying [الله اكبر] and refold them.
- [iv] Recite [دعائے قنوت] secretly.
- [v] Then complete the Prayer following the same actions as one did in the last Rakaat of any Mandatory Prayer.

[C] STRESSED SUNNAH :

The way of praying Stressed Sunnah is as performing any Mandatory Prayer except the following,

- [i] In the third and fourth rakaat, add any surah or some verses after the recitation of surah [الحمد] .

[D] UNSTRESSED SUNNAH OR OPTIONAL PRAYER:

The way of praying Unstressed Sunnah and Optional Prayer is as praying any Mandatory Prayer except the following,

- [i] In the first sitting recite [التحيات] and [درود] too .
- [ii] At the beginning of third Rakaat, read Sana [ثنا], [بسم الله الرحمن الرحيم] and [اعوذ بالله من الشيطان الرجيم]
- [iii] In the third and fourth Rakaats, add any other surah or some verses after recitation of surah [الحمد] .

MAKING PRAYER WITH AN IMAM

[A] MANDATORY PRAYER:

The way of praying for a follower is as same as making Mandatory Prayer alone except;

- [i] Followers are not allowed to recite neither surah nor any other surah behind an Imam.
- [ii] While Imam says [سمع الله لمن حمده] followers should say [ربنا ولك الحمد] only.

[B] WITR PRAYER:

In the month of Holy Ramadhan, it is preferred to perform Witr Prayer behind an Imam with a condition of making Isha Prayer also behind an Imam.

However, if one could not make his Isha Prayer following an Imam, he is not supposed to make his Witr Prayer behind him, rather, he must make it individually following the way we have discussed earlier.

For making Witr Prayer behind an Imam, one should follow the same way as making any Mandatory Prayer behind an Imam except the following;

- [i] At the takbeer [الله اكبر], in the third rakaat after the recitation of surah [الحمد] completely and any other surah or some verses, raise hands up to the lobes for men and up to the shoulders for women then read Qunoot Supplication [دعائے قنوت] quietly.

7. SUPPLICATIONS AFTER PRAYER

Making supplication at the end of the Prayer is though not necessary, but always appreciated. It is needless to say that a strong believer should avail every single opportunity to please his Lord, and without any mere doubt, the timing next to the end of the Prayer is one of those precious times, when our Supplications are most likely to be accepted.

[A] WHAT IS THE BASE FOR IT:

For the above mentioned, supporting evidences are as follows:

[i] Allah, the Exalted says;

﴿ فَإِذَا فَرَغْتَ فَانصَبْ ﴾ 1

" Therefore, when you finish your work, still labour hard. "

There are several explanations about which work, the Holy Quran is talking about? Imam Qurtubi, a renowned muslim scholar, has preferred an explanation, made by Shaikh Ibn-e-Abbas (May Allah be pleased with them) as he said that when you finish your Prayer, make Due sincerely. 2

1. Holy Quran, Chapter: 94, Verse: 7

2. See Tafseer-e-Qurtubi, Vol:20, Page:108, Date: No, Edition: No, Darul Kutub Ilmia, M

[ii] First Hadith;

﴿ عَنْ أَبِي أُمَامَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قِيلَ يَا رَسُولَ اللَّهِ أَيُّ الدُّعَاءِ أَسْمَعُ؟ قَالَ: جَوْفَ اللَّيْلِ وَدُبْرَ الصَّلَوَاتِ الْمَكْتُوباتِ ﴾ 1

" Narrated by Abu Umama (May Allah be pleased with him) that the Prophet (peace be upon him) was asked: which supplication is most likely to be accepted? He replied: On the last half of a night and after Mandatory Prayers. "

[iii] Second Hadith;

﴿ عَنْ مُسْلِمِ بْنِ أَبِي بَكْرَةَ قَالَ: كَانَ أَبِي يَقُولُ فِي دُبْرِ كُلِّ صَلَاةٍ "اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْكُفْرِ وَالْفَقْرِ وَعَذَابِ الْقَبْرِ" فَكُنْتُ أَقُولُهُنَّ، فَقَالَ أَبِي: إِي بُنَيَّ عَمَّنْ أَخَذْتَ؟ قُلْتُ: عَنْكَ، قَالَ: إِنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ يَقُولُهُنَّ فِي دُبْرِ الصَّلَاةِ ﴾ 2

" Narrated by Muslim bin Abi Bakrah (May Allah be pleased with him) that my father used to say after prayer; ' O Allah I seek Your refuge from apostasy; financial crises, and torment of the grave'. Then I also started saying the same. On listening to me, he asked: O my son! Where did you have from? I replied: from you. Then he said: The Beloved Prophet (Peace and Blessings of Allah, the Exalted be upon him) used to say them after the Prayer. "

1. Tirmizi, Vol: 9, Page: 376, M

2. Musnad Bazzar: Shaikh Ahmed Amr Bazzar, Vol: 9, Page: 125, Date: 2003, Edition: No, Maktabatul Oloom wal Hekam, M

[iv] Third Hadith;

﴿عَنِ الْمُغِيرَةِ رَضِيَ اللَّهُ عَنْهُ: إِنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ يَقُولُ فِي دُبُرِ كُلِّ صَلَاةٍ مَكْتُوبَةٍ: لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ، لَا شَرِيكَ لَهُ، لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ، وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ، اللَّهُمَّ لَا مَانِعَ لِمَا أَعْطَيْتَ، وَلَا مُعْطِي لِمَا مَنَعْتَ، وَلَا يَنْفَعُ ذَا الْجَدِّ مِنْكَ الْجَدُّ ﴾ 1

" Shaikh Muqhira (May Allah be pleased with him) reported that the Beloved Prophet of Allah (Peace be upon him) used to say after each Mandatory Prayer, 'there is no God but Allah alone, has no partner, to Him belongs to the kingdom, for Him are all the praises, and He is capable of doing everything. O Allah' no one can take away what You provide, as well as no one can give what You take away, and even a generous person can not help a needy without Your permission. "

[v] Fourth Hadith;

﴿عَنْ ثَوْبَانَ رَضِيَ اللَّهُ عَنْهُ قَالَ: كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا انْصَرَفَ مِنْ صَلَاتِهِ، اسْتَغْفَرَ ثَلَاثًا وَقَالَ: اللَّهُمَّ أَنْتَ السَّلَامُ، وَمِنْكَ السَّلَامُ، وَتَبَارَكْتَ يَا ذَا الْجَلَالِ وَالْإِكْرَامِ..... ﴾ 2

" Narrated by Shaikh Sauban (May Allah be pleased with him) that the Prophet (peace be upon him) used to say after finishing the Prayer, 'O Allah, You are the peace, every peace comes from You, Exalted. You are, O glorious and respected..... "

1. Bukhari, Vol: 1, Page: 289, M

2. Muslim, Vol: 5, Page: 74, M

Above mentioned supportive witnesses, I think, are more than enough for those who eagerly look forward to follow their Beloved Prophet of Allah, the Exalted (Peace be upon him) during their Prayers.

[B] MANNERS OF SUPPLICATIONS:

In the illuminous sayings of our Beloved Prophet (Peace be upon him), we realized the importance of making supplications after the Prayer. Now, it is the appropriate time to look towards him for the guidance of how we can make Supplication in a better way.

[i] At the start, glorify Almighty Allah, then ask His blessings for the Prophet (Peace be upon him).

﴿ قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: إِذَا صَلَّى أَحَدُكُمْ فَلْيَبْدَأْ بِتَحْمِيدِ رَبِّهِ، وَالثَّنَاءِ عَلَيْهِ، ثُمَّ لِيُصَلِّ عَلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، ثُمَّ لِيَدْعُ بَعْدَ مَا شَاءَ ﴾ 1

" The Prophet (Peace be upon him) said: When any one of you finishes his prayer, should glorify his Lord, then make Durood on the Prophet, and then, make Supplication as one likes. "

[ii] It is better to make the Prophet (Peace be upon him) as a means of approach to Allah, the Exalted while making Supplication. It is because the Prophet (Peace and Blessings be upon him) himself directed one of his companions to make Dua and asked to mention his name as a mean of approach.

﴿..... قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: أَللَّهُمَّ إِنِّي أَسْأَلُكَ

وَأَتَوَجَّهُ إِلَيْكَ بِنَبِيِّكَ مُحَمَّدٍ.....﴾ 1

"...The Beloved Prophet (Peace be upon him) said (directing him the language of the Dua): O Allah I beg You and seek your help through Your Prophet Muhammed..... "

[iii] We are supposed to be very expectant about the acceptance of our Supplications by Allah, the Exalted.

﴿قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: فَإِذَا سَأَلْتُمُ اللَّهَ عَزَّ وَجَلَّ

أَيُّهَا النَّاسُ! فَاسْأَلُوهُ وَأَنْتُمْ مَوْقِنُونَ بِالْإِجَابَةِ﴾ 2

" The Prophet (Peace be upon him) said: O people! Whenever you make supplications to Allah, make them while you have strong expectations about their acceptance by Him. " **ANNATI KAUN?**

[iv] While making supplication, we should keep the insides of the palms facing up.

﴿قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: إِذَا سَأَلْتُمُ اللَّهَ، فَاسْأَلُوهُ

بِبُطُونِ أَكْفَكُمْ وَلَا تَسْأَلُوهُ بِظُهُورِهَا﴾ 3

" The Beloved Prophet of Allah, the Exalted (Peace and Blessings of Almighty Allah be upon him) said: When you make supplication to Allah, make it with inner portions of the palms, and do not make it with outer portions of them. "

1. Tirmizi, Vol: 10, Page: 25, M

2. Musnad Ahmed, Vol:2, Page: 371, M

3. Abu Daud, Vol: 4, Page: 358, M

[v] At the end of the Supplications, we should wipe our faces with the palms.

﴿ كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا رَفَعَ يَدَيْهِ فِي الدُّعَاءِ لَمْ يَحْطُمَاهُمَا حَتَّى يَمْسَحَ بِهِمَا وَجْهَهُ ﴾ 1

" Narrated by Shaikh Umar bin Khattab (May Allah be pleased with him) that the Prophet (peace be upon him) whenever raised his hands for Supplication, did not put them down without wiping his face with them. "

[C] PRACTICES AFTER PRAYER:

Along with the Supplication at the end of the Prayer, it is always appreciated for us to recite some humble entreaties following the guidance of our Beloved Prophet (Peace be upon him).

Eyeing on the short format of this book, a couple of those entreaties are being placed here.

[i] First one;

﴿ قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: مَنْ سَبَّحَ اللَّهَ فِي دُبُرِ كُلِّ صَلَاةٍ ثَلَاثًا وَثَلَاثِينَ، وَحَمِدَ اللَّهَ ثَلَاثًا وَثَلَاثِينَ، وَكَبَّرَ اللَّهَ ثَلَاثًا وَثَلَاثِينَ، فَتِلْكَ تِسْعٌ وَتِسْعُونَ..... وَقَالَ: تَمَامُ الْمِائَةِ: لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ، لَا شَرِيكَ لَهُ، لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ، وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ، غُفِرَتْ خَطَايَاهُ، وَلَوْ كَانَتْ مِثْلَ رَبْدِ الْبَحْرِ ﴾ 2

" Narrated by Abu Hurairah (May Allah be pleased with him) that the Prophet (Peace be upon him) said:

1. Tirmizi, Vol:9, Page: 267, M

2. Muslim, Vol: 5, Page: 79, M

One who says after each Prayer, (سُبْحَانَ اللَّهِ) thirty three times, (الْحَمْدُ لِلَّهِ) thirty three times and (اللَّهُ أَكْبَرُ) thirty three times, then make it a hundred saying (لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ، لَا شَرِيكَ لَهُ، لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ، وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ) has his sins forgiven, though those are as much as the surf of the sea. "

[ii] Second one;

﴿ قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: مَنْ قَرَأَ آيَةَ الْكُرْسِيِّ فِي دُبُرِ كُلِّ

صَلَاةٍ مَكْتُوبَةٍ، لَمْ يَمْنَعْهُ مِنْ دُخُولِ الْجَنَّةِ إِلَّا الْمَوْتُ ﴾ 1

" Narrated by Abu Umama (May Allah be pleased with him) that the Beloved Prophet (Peace and Blessings be upon him) said: One who reads Ayatul Kursi, after every Mandatory Prayer, his death will be the only obstacle in the way of entering Paradise."

1. Sunan Nesai Kubra: Imam Ahmed bin Ali Nesai, Vol:6, Page:30, Date: 1986, Edition: No, Darul Fikr, M

CHAPTER 4

SHORTCOMINGS OF THE PRAYER

With the grace of Allah, the Exalted, we have completed our Prayers trying to follow the Prophet (Peace be upon him). However, as a matter of fact, we are prone to make mistakes unwillingly. Therefore, it is very important to have enough knowledge of various kinds of shortcomings, we usually may have and their direct effect on our Prayers accordingly.

1. INVALIDATORS OF THE PRAYER (مفسدات)

Actions that nullify the Prayer entirely are called "Invalidators" in the terminology of Islamic law. In this situation, one must redo his Prayer from the beginning, as there is no way to make it up.

Some of these invalidators are being placed here.

[i] Talking during the Prayer, willingly or unwillingly.

﴿ قُومُوا لِلَّهِ قَانِتِينَ ﴾ 1

" Stand up silently for the sake of Allah. "

Imam Jarir Tabri has recorded in his book from Shaikh Zaid bin Arqam (May Allah be pleased with him) that they used to talk during the Prayer until the above verse was revealed and they were stopped completely from such a practice. 2

For more clear direction about this matter, one may read the following Hadith.

﴿ قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: إِنَّ هَذِهِ الصَّلَاةَ لَا يَصْلُحُ فِيهَا شَيْءٌ مِّنْ كَلَامِ النَّاسِ، إِنَّمَا هِيَ التَّسْبِيحُ وَالتَّكْبِيرُ وَقِرَاءَةُ الْقُرْآنِ ﴾ 3

" The Prophet (Peace be upon him) said: Indeed, it is a Prayer, talking is not allowed in it except Tasbeeh, Takbeer and reading of the Quran. "

[ii] On the basis of above Hadith, eating or drinking during the Prayer.

However, if something smaller than a gram is stuck between the teeth then it will not break the Prayer, though it is regarded as an undesirable act that we are supposed to abstain from during the Prayer. 4

1. Holy Quran, Chapter:2, Verse:238

2. See, Tafseer-e-Tabri, Vol:2, Page: 327, Date: 2003, Edition: No, Darul Kutub Ilmia, M

3. Muslim, Vol: 5, Page: 17, M

4. See Tabeenul Haqaiq, Chapter: Salat, M

[iii] Greeting or responding to it, saying to a sneezer (يَرْحَمُكَ اللَّهُ) or (سُبْحَانَ اللَّهِ) on pleasant news or during a sorrowful event (إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ) etc.

It is recorded by shaikh Abdullah bin Masood (May Allah be pleased with him) that a group of people with him came to the Prophet (Peace be upon him) during his Prayer and as usual, they greeted Him, but He did not respond. At the end of the Prayer, the Prophet (Peace be upon him) explained saying:

﴿ قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: إِنَّ اللَّهَ يُحَدِّثُ مِنْ أَمْرِهٖ مَا يَشَاءُ، وَإِنْ مِمَّا أَحَدَّثَ أَنْ لَا تَتَكَلَّمُوا فِي الصَّلَاةِ ﴾ 1

" Indeed, Allah, the Exalted introduces new orders as He likes, and amongst what he introduced is, do not talk during the Prayer. "

Once Shaikh Muawia bin Hakam (May Allah be pleased with him) was making his Prayer behind the Prophet of Allah, the Exalted (Peace and Blessings be upon him) while some one sneezed. Replying to him Shaikh Muawia said: (يَرْحَمُكَ اللَّهُ). At the end of the Prayer, the Beloved Prophet (Peace be upon him) turned towards him and regarded it as a way of talking, which is not allowed. 2

[iv] Followers' attempt to correct the recitation of the Holy Quran, read by someone else other than the Imam, as well as, acceptance of the Imam outsider's correction in the recitaion of the Holy Quran.

1. Mishkaat, Vol:1, Page:293, M

2. See, Fathul Qadeer, Vol:1, Page: 406

﴿ عَنْ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ صَلَّى صَلَاةً، فَقَرَأَ فِيهَا فَلَبَسَ عَلَيْهِ، فَلَمَّا انْصَرَفَ، قَالَ لِأَبِي: أَصَلَيْتَ مَعَنَا؟ قَالَ: نَعَمْ، قَالَ: فَمَا مَنَعَكَ؟ ﴾ 1

" Narrated by Ibn-e-Umar (May Allah be pleased with them) that the Beloved Prophet (Peace be upon him) performed the Prayer. During His recitation of the Holy Quran, something was overlooked by Him. At the end of the Prayer, He asked my dad: Did you pray with us? He replied: Yes, then he said : What prompted you to abstain from fixing it. "

According to the above Hadith, it is permissible for a follower to correct his Imam, but correcting an outsider or Imams acceptance of an outsider's correction, would be seen, indeed, as an act of talking.

[v] A Major Action (عمل كثير), or three or more Minor Actions (عمل قليل) in the same phase (ركن) of the Prayer.

An action that could be judged by an outsider that the person is not in the Prayer is called "Major Action", otherwise, it would be named as "Minor Action".

It is because the insertion of any action in to the Prayer except the prescribed phases of it is not allowed at all. 2

However, killing of snake or scorpion is permissible during the Prayer, if a single hit is enough for it as the

1. Abu Dawood, Vol: 3, Page:175, M

2. See, Badae Sanae, Vol:1, Page:358

Beloved Prophet of Allah, Exalted (Peace be upon him) did when a scorpion bit him. 1

In addition to it, the Beloved Prophet (Peace be upon him) said:

﴿ قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: اقْتُلُوا الْأَسْوَدَيْنِ فِي الصَّلَاةِ: الْحَيَّةَ وَالْعَقْرَبَ ﴾ 2

" Kill both black during the Prayer: Snake or scorpion. "

However, turning off the mobile phone or attempting to stop the ringing during the Prayer is, of course, considered a Major Action that must be abstained from.

Based on the above reason, itching three times or more in a single phase, like standing, prostration, etc, of the Prayer will null the Prayer. 3

[vi] Laughing so loud that he himself can hear the sound of it, will invalidate the Prayer only, but if someone else next to him can also hear it, then Prayer and Wudu, will both be nulled.

One day while the Prophet (Peace be upon him) was leading the Prayer, a group of His followers unwillingly laughed loudly due to a person accidentally falling down. At the end of the Prayer, the Prophet (Peace be upon him) asked those who laughed to make Wudu and perform their Prayer again. 4

1. See, Badae Sanae, Vol:1, Page:359

2. Abu Dawood, Vol:3, Page: 189, M

3. See. Fatawa Razwia, Vol: 7. Page:384

﴿ فَأَمَرَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَنْ ضَجِكَ أَنْ يُعِيدَ
الْوُضُوءَ وَيُعِيدَ الصَّلَاةَ ﴾ 1

" So, the Prophet (Peace be upon him) asked those who laughed to remake their Wudu as well as perform their Prayer again. "

[vii] A deviation of chest from the direction of the Holy Kaaba at an angle of more than 45 degrees.

It is because facing towards the Holy Kaaba is one of the pre-requisites of the Prayer. 2

[viii] Breaking of Wudu, or the body or dress or place of worship becoming unclean in an amount that is legally regulated to be unforgivable. 3

It is because those are categorized as pre-requisites of the Prayer.

[ix] A woman's Prayer adjacent (مُحَادَاثٌ) to a male, nulls his Prayer only. But if that male included her in his intention of leading, then both male and female's Prayers will be nulled.

﴿ قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ:.....خَيْرُ صُفُوفٍ
النِّسَاءِ آخِرُهَا وَشَرُّهَا أَوَّلُهَا..... ﴾ 4

" The Prophet (Peace be upon him) said:.....The best of the rows for women is the last of them and the worst for them, is the first of them. "

1. Majmauz Zawaid, Vol: 1, Page: 560, M

2. See, Durr-e-Mukhtar: Shaikh Alauddin Haskafi, Vol:1, Page:661, Date: 2002, Durul kutub Ilmia, M

3. See chapter 1, for more information for impurity.

4. Ibn-e-Maja, Vol: 1, Page: 319, M

The above saying of the Prophet (Peace be upon him) clearly indicates that women should be behind the men in the row.

2. MAJOR UNDESIRABLE ACTIONS (مكروهات تحريرية)

The actions we are supposed to stay away from necessarily, are called "Major undesirable actions". In this situation, remaking of the same Prayer will be considered Semi Mandatory (واجب الاعادة)

In the coming pages, we will discuss some of the Major Undesirable Actions in brief.

[i] Playing with the dress, parts of the body, or beard during the Prayer. **JANNATI KAUN?**

﴿ قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: إِنَّ اللَّهَ كَرِهَ لَكُمْ الْعَبَثَ فِي الصَّلَاةِ..... ﴾ 1

" The Prophet (Peace be upon him) said: Indeed Allah, the Exalted does not like playing during the prayer..... "

[ii] Moving the pebbles aside from the place of prostration and leveling it more than once.

﴿ قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: لَا تَمْسَحِ الْحَصَى وَأَنْتَ تُصَلِّي، فَإِنْ كُنْتَ لَا بُدَّ فَأَعْلًا فَوَاحِدَةً تَسْوِيَةَ الْحَصَى ﴾ 2

1. Musnad Shahab: Shaikh Muhammed Quzai, Vol: 2

Page:155, Date: No. Edition: No, Mussasatul Risala M

2. Bukhari, Vol: 3, Page: 223, M

" The Prophet (Peace be upon him) said: Do not move the pebble. But if you have to then do it once only. "

[iii] Placing hands on the waist.

﴿ إِنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ نَهَى عَنِ التَّخَصُّرِ فِي

الصَّلَاةِ ﴾ 1

" Narrated by Abu Hurairah (May Allah be pleased with him) that indeed the Prophet (Peace be upon him) prohibited putting hands on the waist during Prayer. "

[iv] Snapping fingers during the Prayer.

﴿ قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: لَا تُفَقِّعْ أَصَابِعَكَ وَأَنْتَ

فِي الصَّلَاةِ ﴾ 2

" The Prophet (Peace be upon him) said: Do not snap your finger during the Prayer. "

[v] Intertwining some fingers with others.

﴿ قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: إِذَا كَانَ أَحَدُكُمْ فِي

الْمَسْجِدِ فَلَا يُشَبِّكَنَّ، فَإِنَّ التَّشْبِيكَ مِنَ الشَّيْطَانِ، وَإِنْ أَحَدُكُمْ

لَا يَزَالُ فِي صَلَاةٍ مَا دَامَ فِي الْمَسْجِدِ حَتَّى يَخْرُجَ مِنْهُ ﴾ 3

" The Prophet (Peace be upon him) said: No one amongst you intertwine some fingers with others while in the Masjid, because it is the way of evil and indeed one of you is in the Prayer as long as he is in the Masjid until he comes out of it. "

[vi] Looking around by turning face left or right

1.Sunan Baihiqui, Vol:3, Page:201, M

2. Ibn-e-Maja, Vol: 1, Page: 310, M

3. Musnad Ahmed, Vol:3, Page 435, M

﴿ قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: لَا يَزَالُ اللَّهُ عَزَّ وَجَلَّ مُقْبِلًا عَلَى الْعَبْدِ وَهُوَ فِي صَلَاتِهِ مَا لَمْ يَلْتَفِتْ، فَإِذَا التَّفَتَ انْصَرَفَ عَنْهُ ﴾ 1

" The Prophet (Peace be upon him) said: Allah, the Exalted keeps on looking at the one who is in the Prayer until he turns his face. When he turns his face, then Allah the Exalted would turn away from him. "

[vii] Looking towards sky.

﴿ قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: مَا بَالُ أَقْوَامٍ يَرْفَعُونَ أَبْصَارَهُمْ إِلَى السَّمَاءِ فِي صَلَاتِهِمْ؟.... لِيَنْتَهَنَ عَنْ ذَلِكَ أَوْ لَتُخْطَفَنَّ أَبْصَارُهُمْ ﴾ 2

" The Beloved Prophet (Peace be upon him) said: What happened to the people looking towards the sky during their Prayer?.....they must stop doing so, otherwise they may lose their eyesights. "

[viii] Folding a portion of dress during Prayer.

﴿ قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: أُمِرْتُ أَنْ أَسْجُدَ عَلَى سَبْعَةِ أَعْظُمٍ وَلَا أَكُفَّ شَعْرًا وَلَا ثَوْبًا ﴾ 3

" The Beloved Prophet of Allah the Exalted (Peace be upon him) said: I was directed to make Prostration with seven bones touching to the ground and not folding hair or dress. "

[ix] Hanging down both ends of a shawl or blanket etc or covering up the face.

1. Abu Dawood, Vol:3, Page: 177, M

2. Bukhari, Vol:1, Page:260, M

3. Same Reference, Vol:1, Page: 280, M

﴿عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: إِنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ

وَسَلَّمَ نَهَى عَنِ السِّدْلِ فِي الصَّلَاةِ، وَأَنْ يُغَطِّيَ الرَّجُلُ فَاهُ 1﴾

" Reported by Abu Hurairah (May Allah be pleased with him) that the Prophet (Peace be upon him) prohibited hanging down both ends of a cloth or covering the face up. "

[x] Wrapping up the body with cloth, so as taking hands out of it is hard.

﴿نَهَى رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَنْ اشْتِمَالِ الصَّمَاءِ... 2﴾

" The Beloved Prophet (Peace be upon him) prohibited to wrap up the body. "

[xi] Wearing a dress that has a picture of a living being on it or on the roof or on the right, left, back or in front of any Prayer person.

﴿قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ:.....فَإِنَّهُ لَا تَرَالُ

تَصَاوِيرُهُ تَعْرِضُ فِي صَلَاتِي 3﴾

" The Prophet (Peace be upon him) said:... Indeed, its pictures disturb me in my Prayer. "

But if the picture's head is off or it is too small to see its face clearly, then these types of pictures will not have any effect on the Prayer.

[xii] Making Prayer covering lower half portion of the body only and exposing the top part.

1. Abu Dawood, Vol:2, Page: 347, M

2. Bukhari, Vol: 1, Page: 143, M

3. Same Reference, Vol:1, page:146, M

﴿ قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: لَا يُصَلِّي أَحَدُكُمْ فِي الثَّوْبِ الْوَاحِدِ لَيْسَ عَلَى عَاتِقِهِ شَيْءٌ ﴾ 1

" The Beloved Prophet of Allah, the Exalted (Peace and Blessings be upon him) said: Do not perform anyone of you the Prayer in a single dress while exposing shoulders. "

[xiii] For a male, having his hair tied in a knot during the Prayer.

﴿ نَهَى النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنْ يُصَلِّي الرَّجُلُ وَشَعْرُهُ مَعْقُوصٌ ﴾ 2

" The Prophet (Peace be upon him) prohibited from having the hair tied in a knot for a male. "

[xiv] Sitting like a dog as to join the knees with the chest and lay the arms flat on the ground between two prostrations and at the first or last sittings.

﴿ عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: نَهَانِي رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَنْ ثَلَاثٍ... عَنْ نَقْرَةٍ كَنَقْرَةِ الدِّيكِ، وَاقْعَاءٍ كَاقْعَاءِ الْكَلْبِ، وَالتِّفَاتِ كَالْتِفَاتِ الثُّغْلَبِ ﴾ 3

" Narrated by Abu Huraiah (May Allah be pleased with him) that the Prophet (Peace be upon him) prohibited us from quickly making Prostration like the pecking of a bird, from sitting like a dog and from looking around like a fox. "

1. Bukhari, Vol:1, Page: 140, M

2. Musnad Ahmed, Vol:7, Page:537, M

3. Same Reference, Vol:2, Page: 599, M

[xv] Laying down arms flat on the ground like an animal while making Prostrations.

﴿ كَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.....يَكُرَهُ أَنْ يَفْتَرِشَ ذِرَاعَيْهِ إِفْتِرَاشَ السَّبْعِ ﴾ 1

" The Prophet of Allah, the Exalted (Peace be upon him)used to forbid from placing arms flat on the ground like animals. "

[xvi] While a prayer person badly needs to pass gas or or use the restroom.

﴿ قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: لَا صَلَاةَ بِحَضْرَةِ الطَّعَامِ، وَلَا هُوَ يُدَافِعُهُ إِلَّا خَبَثَانِ ﴾ 2

" The Prophet (Peace be upon him) said: Prayer is not perfect while one desperately needs food or badly wants to use the restroom. "

[xvii] Yawning purposely during the prayer.

﴿ قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: التَّثَاوُبُ فِي الصَّلَاةِ مِنَ الشَّيْطَانِ، فَإِذَا تَنَاءَبَ أَحَدُكُمْ فَلْيَكْظَمْ مَا اسْتَطَاعَ ﴾ 3

" The Beloved Prophet (Peace be upon him) said: Yawning is due to an evil, therefore, one must stop it as hard as he can."

[xviii] Missing any Semi Mandatory action during Prayer (واجبات) . 4

1. Musnad Ahmed, Vol: 7, Page: 278, M

2. Muslim, Vol:5, Page:38, M

3. Sahih Ibn-e-Khuzaima, Vol:2, Page: 61, M

4. See, Bahar-e-Shariat, Vol:3, Page:170

[xix] Reading the Holy Quran in an opposite manner like reading Surah Lahab in the first Rakaat and Surah Nasr in the second. However, if one has already started the same unwillingly, then he has to complete it as there is nothing to worry about.

It is recorded that while Abdullah bin Masood (May Allah be pleased with him) was asked about a person who is reading the Holy Quran in an opposite way, he replied:

﴿ ذَلِك مَذْكُوسُ الْقَلْبِ ﴾ 1

" That indicates a sentiment of opposition being in the heart. "

[xx] Preceding an Imam in Bowing down, Prostration or getting up etc.

﴿ قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: يَا أَيُّهَا النَّاسُ إِنِّي إِمَامُكُمْ فَلَا تَسْبِقُونِي بِالرُّكُوعِ وَلَا بِالْقِيَامِ وَلَا بِالْإِنْصِرَافِ..... ﴾ 2

" The Beloved Prophet of Allah, the Exalted (Peace be upon him) said: O people! I am your Imam, therefore, do not precede me in bowing down, prostration, standing up and in finishing the Prayer..... "

In another Hadith, He, giving us a strong warning, said:

﴿ قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: أَمَّا يَخْشَى الَّذِي يَرْفَعُ رَأْسَهُ قَبْلَ الْإِمَامِ أَنْ يُحَوَّلَ اللَّهُ رَأْسَهُ رَأْسَ حِمَارٍ ﴾ 3

1. Musannaf Ibn-e Abi Shaiba, Vol:7, Page:206, M

2. Muslim, Vol:4, Page:125, M

3. Same Reference, Vol:1, Page:126, M

" Do not fear one who gets his head up from Prostration before the Imam, that Allah would turn his head into head of an ass. "

[xxi] Making Prayer on the grave or in front of the grave having no partition between it and the person who is praying.

﴿ قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: لَعَنَ اللَّهُ الْيَهُودَ اتَّخَذُوا قُبُورَ أَنْبِيَائِهِمْ مَسَاجِدَ ﴾ 1

" The Prophet of Allah, the Exalted (Peace be upon him) said: May Allah curse on Jews, who used the graves of their Prophets as Masjids. "

[xxii] Wearing dresses inside out or making funny appearances.

﴿ قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: إِذَا اتَيْتُمُ الصَّلَاةَ فَعَلَيْكُمْ السَّكِينَةُ وَالْوَقَارَ ﴾ 2

" The Prophet of Allah, the Exalted (Peace be upon him) said: You have to have patience and manners while coming for the Prayer."

[xxiii] Making Prayer in front of the face of any person.

﴿ إِنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ رَأَى رَجُلًا يُصَلِّي إِلَى رَجُلٍ، فَأَمَرَهُ أَنْ يُعِيدَ الصَّلَاةَ، قَالَ: يَا رَسُولَ اللَّهِ! قَدْ أَتَمَمْتُ الصَّلَاةَ، قَالَ: إِنَّكَ صَلَّيْتَ وَأَنْتَ تَنْظُرُ إِلَيْهِ مُسْتَقْبِلَهُ ﴾ 3

1. Bukhari, Vol:1, Page:164, M

2. Sahih Ibn-e-Khuzaima, Vol:3, Page:135, M

3. Dar Qutni, Vol:2, Page:72, M

" The Beloved Prophet of Allah, the Exalted (Peace and Blessings be upon him) saw a person praying in front of a person, then he asked him to repeat his Prayer. He explained: O Prophet of Allah! I have finished my Prayer. Then he said: Indeed you were praying while facing towards his face. "

The above Hadith was explained by Islamic Scholars in the way, we have just discussed. 1

3. MINOR UNDESIRABLE

ACTIONS (مكروهات تحريميه)

Those actions which we are preferred to be stay away from during the Prayer are known as "Minor Undesirable Actions". But, if one could not, then he has nothing to worry about as these do not have any negative effect on the Prayer. However if one is able to abstain from them, he will be rewarded.

Some of these actions are as follows;

[i] Recitation of (سبحان ربى العظيم) in Bowing down (ركوع) and (سبحان ربى الاعلى) in Prostration (سجده) less than three times without any legitimate reason or unusual circumstances.

It is because the recitation of above (تسبيحات) Tasbehaat less than three times interprets into making quick Prostrations and Bowing down.

1. See, Raddul Muhtar: Shaikh Muhammed Ameen Abdeen, Vol:1, Page:661, Date: 1995, Edition: No, Darul Fikr, M.

[ii] Running to join the Prayer.

﴿ قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: إِذَا سَمِعْتُمُ الْإِقَامَةَ فَاَمْشُوا إِلَى الصَّلَاةِ..... وَلَا تُسْرِعُوا فَمَا أَدْرَكْتُمْ فَصَلُّوا، وَمَا فَاتَكُمْ فَأَتِمُّوا ﴾ 1

The Prophet (Peace be upon him) said: If you intend to join the Prayer, walk with moderate steps. You must have patience and manners, and do not run. Whatever Rakaat you get, perform them and what you miss, make them up.

[iii] Making Prayer at a garbage site, slaughter area, restroom, stable, on the street and on the roof of the House of Allah.

﴿ إِنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ نَهَى أَنْ يُصَلَّى فِي سَبْعَةِ مَوَاطِنَ: فِي الْمَرْبَلَةِ، وَالْمَجْزَرَةِ، وَالْمَقْبَرَةِ، وَقَارِعَةِ الطَّرِيقِ، وَالْحَمَّامِ، وَمَعَاطِنِ الْإِبِلِ، وَفَوْقِ الْكَعْبَةِ ﴾ 2

" Narrated by Ibn-e-Umar (May Allah be pleased with them) that the Prophet (Peace be upon him) prohibited from performing Prayer at garbage area, slaughter area, grave, restroom, stable, on the street and on the roof of the House of Allah. "

[iv] Performing Prayer wearing ordinary working dress or usual informal dress, while other dresses are available.

﴿ قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ:.....أَلَّهُ أَحَقُّ أَنْ يُتَزَيَّنَ لَهُ ﴾ 3

1. Bukhari, Vol:1, Page: 227, M

2. Ibn-e-Maja, Vol:1, Page:246, M

3. Jame ul Masaneed wal Maraseel, Vol:10, Page:50, M

" The Prophet (Peace be upon him) said:... Allah has more right on us than anybody else to have a nice appearance for Him. "

[v] Keeping eyes closed during Prayer. However, it is not undesirable for one who can be most sincere in his Prayer while keeping his eyes closed.

﴿ قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: إِذَا قَامَ أَحَدُكُمْ فِي الصَّلَاةِ فَلَا يُغْمِضْ عَيْنَيْهِ ﴾ 1

" Narrated by Shaikh Ibn-e-Abbas (May Allah be pleased with them) that the Prophet (Peace be upon him) said: Do not close your eyes during the Prayer.

[vi] Standing alone in a row. Therefore, it is better for one to pull someone from the front row and make him stand with him, if possible.

﴿ إِنَّ رَجُلًا صَلَّى خَلْفَ الصُّفُوفِ وَحْدَهُ، فَأَمَرَهُ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنْ يُعِيدَ ﴾ 2

" A person made his Prayer standing alone behind the rows, the Prophet (Peace be upon him) asked him to repeat his Prayer. "

In the above Hadith, that person was asked to repeat his Prayer, just to show us the importance of the row, however, it is not mandatory. 3

[vii] Standing alone for an Imam inside the arc area, which is usually designed in the Masjid for him, without

1. Majmauz Zawaid, Vol:2, Page:238, M

2. Musnad Ahmed, Vol:5, Page:268, M

3. See, Badae Sanae, Vol:1, Page:224

any legitimate reason. However, if someone else is with him, or the Masjid is completely full, then there is nothing to worry about.

﴿ إِنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ نَهَى أَنْ يَقُومَ الْإِمَامُ فَوْقَ وَ يَبْقَى النَّاسُ خَلْفَهُ ﴾ 1

" The Beloved Prophet of Allah, the Exalted (Peace be upon him) prohibited for an Imam to be on the top and his followers are behind him."

This beautiful Hadith was explainid as we are talking about here..... 2

[viii] Praying while the bad smell is coming out of the mouth due to smoking or tobacco chewing etc.

﴿ قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: مَنْ أَكَلَ الثُّومَ أَوْ الْبَصَلَ..... فَلَا يَقْرُبَنَّ مَسْجِدَنَا ﴾ 3

" The Prophet (Peace be upon him) said: One who ate garlic or onion should not get close to our Masjid. "

It is due to their bad odors, so what has bad smell, should be placed in the same category like tobacco etc.

[ix] Keeping the pants or shalwar etc all the way down to cover the ankles for a male proudly.

﴿ قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: إِنَّ اللَّهَ لَا يَنْظُرُ إِلَى مَنْ يَجْرُازَارَهُ بَطْرًا ﴾ 4

1. Sunnan Bahiqui, Vol:4, Page:273, M

2. See, Raddul Muhtar, Vol:1, Page:661, M

3. Bukhari, Vol:1, Page:291, M

4. Muslim, Vol:14, Page:52, M

" The Beloved Prophet of Allah, the Exalted (Peace and Blessings be upon him) said: Indeed, Allah will not look towards a person who keeps his shalwar down enough proudly. "

In addition, there are some other Hadiths in the same context too, but all of them warn those who proudly keep their pants down enough. However, if pants or shalwars of men get down upto cover their ankles without having feeling of showing off or proud, then it will not be considered an act of sin, as it is explained by the Holy Prophet (Peace and Blessings be upon him) in response to the request made by shaikh Abu Bakr (May Allah be pleased with him) upon listening to the above Hadith.

..... فَقَالَ أَبُو بَكْرٍ رَضِيَ اللَّهُ عَنْهُ: إِنَّ أَحَدَ شِقَائِي إِذَا رَأَيْتُ يَسْتَرْخِي إِلَّا أَنْ أَتَعَاهَدَ ذَلِكَ مِنْهُ، فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: لَسْتُ بِمَنْ يَصْنَعُهُ خِيَلًا 1

" then Shaikh Abu Bakr (May Allah be pleased with him) asked: Sometimes if I do not pay attention, one side of my lower portion of the dress gets down. Then the Beloved Prophet (Peace be upon him) mentioning its true meaning said: You are not amongst those who do so proudly. "

It must be noted that folding the bottom portion of the pants or shalwar as to make them upto the ankles during the Prayer, makes the Prayer subject to the

"Major Undesirable Actions" (مكروه تحريمي), because it is indeed considered as an act of "Unusual Manner" (خلاف معتاد) as we discussed earlier. 1

[x] Making Prayer while having no turban or cap on the head.

﴿عَنِ الْحَسَنِ رَضِيَ اللَّهُ عَنْهُ قَالَ: كَانَ الْقَوْمُ يَسْجُدُونَ عَلَى الْعِمَامَةِ وَالْقَلَنْسَوَةِ﴾ 2

" Narrated by Hasan (May Allah be pleased with him) that the people used to make their Prayer while they have turbans or caps on their heads. "

Talking about this topic, Imam Sharani, a renowned Islamic scholar, has concluded his research with this sentence;

﴿كَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَأْمُرُ بِسِتْرِ الرَّأْسِ فِي الصَّلَاةِ بِالْعِمَامَةِ أَوِ الْقَلَنْسَوَةِ، وَيَنْهَى عَنْ كَشْفِ الرَّأْسِ فِي الصَّلَاةِ﴾ 3

Along with it, the Prophet (Peace be upon him) gave us glad tidings of enormous rewards for putting on turbans during Prayers.

﴿قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: صَلَاةٌ تَطَوُّعٍ أَوْ فَرِيضَةٍ بِعِمَامَةٍ تَعْدِلُ خَمْسًا وَعِشْرِينَ صَلَاةً بِلَا عِمَامَةٍ، وَجُمُعَةٌ بِعِمَامَةٍ تَعْدِلُ سَبْعِينَ جُمُعَةً بِلَا عِمَامَةٍ﴾ 4

1. See, the "Major Undesirable Actions" section (Viii)

2. Bukhari, Vol:1, Page:150, M

3. Kashful Ghumma: Imam Abdul Wahab Sharani, Vol:1, Page:87, Date: No, Edition: No, Amera Usmania Egypt

4. Jame-ul-Masaneed wal Maraseel. Vol:5. Page:97

" Narrated by Ibn-e-Umar (May Allah be pleased with them) that the Prophet (Peace be upon him) said: Optional or Mandatory Prayer with a turban on is as twenty five Prayer without it, and Friday Prayer with a turban on is as seventy Prayers without it. "

And also,

﴿ قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: رَكْعَتَانِ بِعِمَامَةٍ خَيْرٌ مِنْ سَبْعِينَ رَكْعَةً بِلاَ عِمَامَةٍ ﴾ 1

" Narrated by Shaikh Jabir (May Allah be pleased with him) that the Prophet (Peace be upon him) said: Two Rakaats with a turban is better than seventy Rakaats without it. " 2

[xi] One's designation of a place to pray in the Masjid specially for himself.

JANNATI KAUN?

﴿ نَهَى النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: وَأَنْ يُوْطِنَ الرَّجُلُ الْمَكَانَ فِي الْمَسْجِدِ كَمَا يُوْطِنُ الْبَعِيرُ ﴾ 3

" The Noble Beloved Prophet of Allah, the Exalted (Always Peace and Blessings of Almighty Allah be upon him) prohibited from one's specification of a place to prayer specially for himself inside the Masjid as a camel does for himself. "

1. Jame-ul-Masaneed wal Maraseel, Vol:4, Page:426, M

2. Imam Ahmed Raza Fazil-e-Baralwi has recorded twenty Hadith on this topic during his research. One may see them for more informations.

Fatawa Razwia, Vol:6, Page:210

3. Abu Dawood, Vol:3, Page:104, M

4. REMEDIAL

PROSTRATION (سجده سهو)

If one makes a mistake that has a negative impact on the Prayer, unintentionally, then in order to make the Prayer perfect, he must perform a Remedial Prostration.

﴿ قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: إِذَا سَهَا أَحَدُكُمْ فَلْيَسْجُدْ سَجْدَتَيْنِ... ﴾ 1

" The Beloved Prophet (Peace be upon him) said: If anyone of you makes a mistake unintentionally, then make Prostration. "

[A] WAY TO MAKE IT :

After performing Salam on the right side in the Last Sitting (قعدة أخيره), one should make two Prostrations and then whilst sitting, recite Tashahhud, (تشهد) Durood (درود) and Dua (دعاء). Then he should finish the Prayer as usual.

﴿ قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: لِكُلِّ سَهْوٍ سَجْدَتَانِ بَعْدَ مَا يُسَلِّمُ ﴾ 2

" Narrated by Sauban (May Allah be pleased with him) that the Beloved Prophet of Allah, the Exalted (Peace be upon him) said: Due to each mistake, make two Prostrations after performing salam. "

1. Sahih Ibn-e-Khuzaima, Vol:2, Page:131, M

2. Abu Dawood, Vol:3, Page: 357. M

One can read the following Hadith for the base of mandatory recitation of Tashahhud.

﴿عَنْ عِمْرَانَ رَضِيَ اللَّهُ عَنْهُ، أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ صَلَّى بِهِمْ، فَسَهَا فَسَجَدَ سَجْدَتَيْنِ، ثُمَّ تَشَهَّدَ ثُمَّ سَلَّمَ﴾ 1

" Narrated by Imran bin Haseen (May Allah be pleased with him) that the Prophet (Peace be upon him) led the Prayer and missed something in it, then He performed two Prostration. After them, He recited Tashahhud and made Salam. "

[B] REASONS FOR IT :

As we explained earlier, Remedial Prostration was introduced to fix the mistake and make it perfect according to the rules and regulations set up for a Normal Prayer.

Remedial Prostration is due upon a person or an Imam who misses any Semi Mandatory Action (واجب) of the Prayer.

It's general phenomenons are as follows:

- [i] Missing the recitation of Surah Fatiha, because it is Semi Mandatory as we discussed earlier.
- [ii] Recitation of the Quran loudly in Zuhr or Asr Prayers for an individual or Imam both, and secretly in Maghrib, Isha and Fajr Prayers for an Imam especially.
- [iii] Missing the first sitting for a Prayer of three or four Rakaats.

In this situation, if one has already started getting up, but he is not close to it, then should sit back down and he is not liable to make Remedial Prostration. However if he is closer to standing up, then he should not sit back down and make Remedial Prostration.

﴿ رَوَى أَنَّ الْمُغِيرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: صَلَّى بِنَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، فَزَهَضَ فِي الرُّكْعَتَيْنِ، فَسَبَّحْنَا، فَمَضَى، فَلَمَّا أَتَمَّ الصَّلَاةَ سَجَدَ سَجْدَتِي السَّهْوِ ﴾ 1

" Once Shaikh Muqhirah (May Allah be pleased with him) missed the First Sitting (قعدة اولی) and stood up, his followers reminded him, but he did not care. At last, he performed Remedial Prostration. Then he said facing towards them: I saw the Prophet (Peace be upon him) doing same as I did. " **JAHNATI KAUN?**

For more clear guidance, one may read this Hadith;

﴿ قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: إِذَا قَامَ الْإِمَامُ فِي الرُّكْعَتَيْنِ فَإِنْ ذَكَرَ قَبْلَ أَنْ يَسْتَوِيَ قَائِمًا فَلْيَجْلِسْ، فَإِنْ اسْتَوِيَ قَائِمًا فَلَا يَجْلِسْ وَيَسْجُدُ سَجْدَتِي السَّهْوِ ﴾ 2

" The Noble Prophet of Allah, the Exalted (Peace be upon him) said: When an Imam missed First Sitting and got up, then, if he realized before he became close to Standing position, should sit back, but if he became close to Standing position, should not sit back and perform Remedial Prostration. "

1. Musnad Ahmed, Vol:5, Page: 309, M

2. Abu Dawood, Vol:3, Page: 350, M

[iv] In the First Sitting (قعدة اولی), we are supposed to get up quickly after the recitation of Tashahhud, but if one started reciting Durood and reached the word "Muhammed" or kept on sitting for that period of time, he must make Remedial Prostration.

It is because he is expected to stand up right after finishing his Tashahhud in the First Sitting. Therefore, due to his unnecessary delay, he must make Remedial Prostrations. 1

[v] If one gets up, forgetting the Last Sitting, but realizes it before making Prostration for the next Rakaat, he should sit back down and perform Remedial Prostration, because of unnecessary delay. However, if he realizes his mistake after performing Prostration for the next Rakaat, then the whole Prayer is considered an Optional Prayer (نفل). Therefore he should add one more Rakaat in even number Prayers only like Fajr, Zuhr, Asr and Isha. 2

[vi] If one forgets about the number of Rakaats he made, and it's the first time in his life, then redo it.

﴿عَنِ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا قَالَ فِي الَّذِي لَا يَدْرِي صَلَّى ثَلَاثًا أَمْ أَرْبَعًا: يُعِيدُ حَتَّى يَحْفَظَ﴾ 3

" Shaikh Ibn-e-Umar (May allah be pleased with them) advised one who did not know how many Rakaats he did, three or four, to remake his Prayer."

1. See, Badae Sanae, Vo:1, Page:244

2. See, Fiqhul Islami wa adil latuhu, Vol: 2, Page:92

3. Musannaf Ibn-e-Abi Shaiba, Vol:1, Page: 479, M

But if it is not the first time then he should try to pinpoint for sure and finish his Prayer.

﴿ قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: إِذَا شَكَّ أَحَدُكُمْ فِي صَلَاتِهِ فَلَمْ يَدْرِ أَثْنَتَيْنِ صَلَّى أَوْ ثَلَاثًا؟ فَلْيَلْقِ الشَّكَّ، وَلْيَبْنِ عَلَى الْيَقِينِ ﴾ 1

" The Prophet of Allah, the Exalted (Peace and Blessings be upon him) said: If anyone of you is doubtful in his Prayer and does not know how many Rakaaats he made, then give up his doubt and continue his Prayer based on his firm idea. "

But, if he is unable to find out for sure, then continue his Prayer based on the least of Rakaaats and make Remedial Prostration at the end.

﴿ قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: إِذَا شَكَّ أَحَدُكُمْ فِي صَلَاتِهِ فَلَمْ يَدْرِ أَوَّاحِدَةً صَلَّى أَمْ ثَنَتَيْنِ، فَلْيَجْعَلْهَا وَاحِدَةً، وَإِذَا لَمْ يَدْرِ ثَنَتَيْنِ صَلَّى أَمْ ثَلَاثًا فَلْيَجْعَلْهَا ثَنَتَيْنِ، وَإِذَا لَمْ يَدْرِ أَثَلَاثًا صَلَّى أَمْ أَرْبَعًا فَلْيَجْعَلْهَا ثَلَاثًا، ثُمَّ يَسْجُدُ إِذَا فَرَغَ مِنْ صَلَاتِهِ وَهُوَ جَالِسٌ قَبْلَ أَنْ يُسَلَّمَ سَجْدَتَيْنِ ﴾ 2

" The Beloved Prophet (Peace be upon him) said: If anyone of you has some doubt in his Prayer as he does not know if he made one or two rakaaats, then count it as one and if he has doubt in two or three, then count it two, and if he has doubt in three or four, then count it three. After that continue his Prayer and make Remedial Prostration at the end. "

1. Jame-ul-Masaneed wal Maraseel, Vol:1, Page:227, M

2. Musnad Ahmed, Vol:1, Page:312, M

[vii] One who missed Due-e-Qunoot (دُعَاءِ قُنُوت) in the Witr Prayer (صلاة الوتر) must perform Remedial Prostrations. 1

[C] MORE THAN ONE MISTAKE :

One Remedial Prostration is enough for one or more mistakes.

﴿ قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: سَجْدَتَا السَّهْوِ تُجْزِيَانِ مِنْ كُلِّ زِيَادَةٍ وَنَقْصَانٍ ﴾ 2

" The Beloved Prophet (Peace and Blessings of Allah, the Exalted be upon him) said: Two Prostrations [Remedial Prostrations] are enough for every missing or addition. "

JANNATI KAUN?

1. See, Badae Sanae, Vo:1, Page:248

2. Sunan Baihiqui, Vol: 3, Page:304, M

CHAPTER 5

CONGREGATIONAL PRAYERS

With the auspicious help of Allah, the Exalted and His great Messenger (Peace be upon him), we have discussed the way of making the Prayer individually and its necessary related matters in detail. Now, it is the right time to learn the process of performing the Prayer collectively following an Imam.

1. IMPORTANCE OF CONGREGATION (فضائل جماعت)

Of course, one can make his Prayer alone, but making the same Prayer collectively behind an Imam brings more rewards than praying alone.

﴿ قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: صَلَاةُ الْجَمَاعَةِ أَفْضَلُ مِنْ صَلَاةِ أَحَدِكُمْ وَحْدَهُ بِخَمْسَةِ وَعِشْرِينَ جُزْءًا ﴾ 1

1. Muslim, Vol: 5, Page: 124, M

" The Beloved Prophet (Peace be upon him) said: A Congregational Prayer is twenty five times better than your Prayer offered alone. "

In another Hadith, the Congregational Prayer was regarded as it is twenty seven times better than the Prayer offered alone. 1

Offering Isha and Fajr Prayers in congregation is like spending the whole night performing Optional Prayers.

﴿ قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: مَنْ صَلَّى الْعِشَاءَ فِي جَمَاعَةٍ فَكَأَنَّمَا قَامَ نِصْفَ لَيْلَةٍ وَ مَنْ صَلَّى الصُّبْحَ فِي جَمَاعَةٍ فَكَأَنَّمَا صَلَّى اللَّيْلَ كُلَّهُ ﴾ 2

" The Prophet (Peace be upon him) said: Whosoever performed Isha in congregation, will be regarded as spending half of the night offering Prayer, and whosoever performed Fajr in congregation, will be seen as spending the whole night in Prayers. "

Eying on the importance given by our beloved Prophet (Peace be upon him) to the Congregational Prayers, great Islamic scholars like Imam Abu Hanifa and Imam Malik (May Allah be pleased with them, concluded their research and declared it Stressed Sunnah (سنت مؤكده), therefore, we should try utmost to make all Mandatory Prayers in congregation. 3

1. See Muslim, Vol:5, Page: 125, M

2. Muslim, Vol: 5, Page: 129, M

3. See, Hidayah: Shaikh Ali Bin Abi Bakr Murqhinani, Vol:1, Page: 353, Date:No, Edition:No, Darul Kutub Ilmia, M

And the base for their notion is the following illustrious Hadith.

﴿ قَالَ عَبْدُ اللَّهِ بْنُ مَسْعُودٍ رَضِيَ اللَّهُ عَنْهُ: إِنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَلَّمَنَا سُنَنَ الْهُدَى، وَإِنَّ مِنْ سُنَنِ الْهُدَى الصَّلَاةَ فِي الْمَسْجِدِ الَّذِي يُؤْذَنُ فِيهِ ﴾ 1

" Shaikh Abdullah bin Masood (May Allah be pleased with him) said that the Beloved Prophet (Peace be upon him) has taught us about the 'Stressed Sunnah'. And making Prayer in a Masjid Adhaz is being pronounced, is amongst 'Stressed Sunnah'. "

2. ADHAN (اذان)



Adhan is an Islamic way to invite Muslims towards Congregational Prayers. It is regarded as a Stressed Sunnah for Juma and five times daily Prayers.

[A] HISTORICAL FACT :

After the migration to Medinah, Muslims formally gather for the Prayer and perform it without having any type of announcement for it. One day, Muslims felt desperate to have a way of letting people know about the time of the Congregation. Some of them suggested to blow the trumpet like Christians, and some others went on saying to adopt the way of Jews for it. Shaikh Umar (May Allah be pleased with him) suggested to ask

any responsible person to make an announcement at the time of Congregation. The Beloved Prophet (Peace and Blessings be upon him) accepted his noble idea and asked Sheikh Bilal (May Allah be pleased with him) to make an usual announcement for it. 1

One morning, Sheikh Abdullah bin Zaid (May Allah be pleased with him) rushed to the Prophet (peace be upon him) and told him what he had dreamed about the Adhan and its wordings. The Prophet (peace be upon him) then directed him to dictate those wordings to Sheikh Bilal (May Allah be pleased with him), because his voice was louder than any other. When Sheikh Umar (May Allah be pleased with him) heard these wordings, he ran to the Revered Prophet (Peace and Blessings be upon him) and informed him about his dream that had the same wordings in it. 2

That Adhan was as follows: 3

اللَّهُ أَكْبَرُ ، اللَّهُ أَكْبَرُ
 أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ
 أَشْهَدُ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ
 حَيَّ عَلَى الصَّلَاةِ
 حَيَّ عَلَى الْفَلَاحِ
 اللَّهُ أَكْبَرُ ، اللَّهُ أَكْبَرُ
 لَا إِلَهَ إِلَّا اللَّهُ

1. See, Muslim, Vol:1, Page :1074, Farid Book Stall

2. See, Tirmizi, Vol: 1, Page: 498, M

3. See, Abu Dawood, Vol: 2, Page: 169, M

And while making Adhan for Fajr Prayer, the caller should add after (حَيَّ عَلَى الْفَلَاحِ) as follows:

[الصَّلَاةُ خَيْرٌ مِّنَ النَّوْمِ]

﴿ عَنْ بِلَالٍ رَضِيَ اللَّهُ عَنْهُ أَنَّهُ أَتَى النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُؤَذِّنُهُ بِالصُّبْحِ فَوَجَدَهُ رَاقِدًا، فَقَالَ: " الصَّلَاةُ خَيْرٌ مِّنَ النَّوْمِ " مَرَّتَيْنِ، فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: مَا أَحْسَنُ هَذَا يَا بِلَالُ، اجْعَلْهُ فِي أَدَانِكَ ﴾ 1

" Narrated by Shaikh Bilal (May Allah be pleased with him) that once he went to the Beloved Prophet (Peace and Blessings be upon him) requesting him to come for the Prayer. On looking at him sleeping, he said twice: (الصَّلَاةُ خَيْرٌ مِّنَ النَّوْمِ) Prayer is better than sleeping. Then the Prophet (Peace be upon him) said: what a better word it was, add it to your Adhan. "

During Adhan, a caller should place the tips of his forefingers in his ears.

﴿ إِنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَمَرَ بِلَالًا أَنْ يَجْعَلَ إصْبَعَيْهِ فِي أُذُنَيْهِ وَقَالَ: إِنَّهُ أَرْفَعُ لِمِصْرَتِكَ ﴾ 2

" The Prophet (Peace be upon him) has directed Shaikh Bilal (Peace be upon him) to place his fingertips in his ears, and said: It will make your voice louder. "

Therefore, placing fingertips in ears during Adhan is a Sunnah, we are not supposed to miss.

1. Mujam Kabeer: Shaikh Sulaiman bin Ahmed Tabrani,

Vol:1, Page:355, Date:No, Edition:No, Muassatur Risala

2. Ibn-e- Maja, Vol: 1, Page: 236, M

[B] VIRTUES OF MAKING ADHAN :

Making Adhan for the Prayer is one of the great actions that leads a Muslim to enjoy the enormous blessings of Almighty Allah, on the Day of Judgement.

﴿ قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: الْمُؤَذِّنُونَ أَطْوَلُ النَّاسِ أَعْنَاقًا يَوْمَ الْقِيَامَةِ ﴾ 1

" The Prophet (Peace be upon him) said: Necks of those fortunate who make Adhan would be the longest amongst all the people on the Day of Judgement. "

﴿ قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ:.....فَأَذَنْتَ بِالصَّلَاةِ، فَرَفَعَ صَوْتَكَ بِالنِّدَاءِ، فَإِنَّهُ لَا يَسْمَعُ مَدَى صَوْتِ الْمُؤَذِّنِ جِنٌّ وَلَا إِنْسٌ وَلَا شَيْءٌ إِلَّا شَهِدَ لَهُ يَوْمَ الْقِيَامَةِ ﴾ 2

" The Beloved Prophet (Peace and Blessings be upon him) said:when you make Adhan for the Prayer, raise your voice, because whoever from Jinn or human or other, listens to it, will witness in favor of you on the Day of Judgement. "

[C] LISTENING AND RESPONDING :

Adhan is considered as an invitation of Allah, the Exalted, towards performing Prayer. Therefore, we should pay full attention to it quietly and stop everything we are engaged in. 3

1. Muslim, Vol: 1, Page: 1096, Farid Book Stall

2. Bukhari, Vol:1, Page 220, M

3. See, Durr-e-Mukhtar, vol:1, Page:413, M

After listening to every part of the Adhan, we must respond to it.

﴿ قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: إِذَا سَمِعْتُمُ النِّدَاءَ فَقُولُوا
مِثْلَ مَا يَقُولُ الْمُؤَذِّنُ ﴾ 1

" The Prophet (Peace be upon him) said: when you listen to the Adhan, repeat what the caller says. "

But while listening to (حَيَّ عَلَى الصَّلَاةِ) and (حَيَّ عَلَى
(لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ) we should respond with (لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ).

﴿ قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: إِذَا قَالَ الْمُؤَذِّنُ "اللَّهُ أَكْبَرُ، اللَّهُ
أَكْبَرُ" فَقَالَ أَحَدُكُمْ: "اللَّهُ أَكْبَرُ، اللَّهُ أَكْبَرُ"..... ثُمَّ قَالَ: "حَيَّ عَلَى
الصَّلَاةِ" قَالَ: لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ، ثُمَّ قَالَ: "حَيَّ عَلَى الْفَلَاحِ" قَالَ:
لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ..... ﴾ 2

" The Prophet (Peace be upon him) said: when a caller says (اللَّهُ أَكْبَرُ، اللَّهُ أَكْبَرُ), you should respond to it with (حَيَّ عَلَى الصَّلَاةِ)..... then he says (لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ), you respond with (لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ), then he says (حَيَّ عَلَى الْفَلَاحِ), you say (لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ)..... "

And in response to (الصَّلَاةَ خَيْرٌ مِنَ النَّوْمِ), for Fajr Prayer, we should say (صَدَقْتَ وَبَرَرْتَ وَبِالْحَقِّ نَطَقْتَ). 3

Likewise, responding to the Iqaama (اقامه) is appreciated in the same way, with a simple addition of the response to (قد قامت الصلاة).

1. Muslim, Vol:1. page: 1089, Farid Book Stall

2. Muslim, Vol:1, Page: 1090, Farid Book Stall

3. See, Raddul Muhtar, Vol:1. Page: 413. M

.....﴿ فَلَمَّا أَنْ قَالَ "قَدَقَامَتِ الصَّلَاةُ"، قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ

وسلم: أَقَامَهَا اللَّهُ وَأَدَامَهَا..... ﴾ 1

"when Shaikh Bilal (May Allah be pleased with him) said: (قَدَقَامَتِ الصَّلَاةُ), the Prophet (Peace be upon him) said : (أَقَامَهَا اللَّهُ وَأَدَامَهَا) responding to it. "

[D] KISSING OF THUMBS :

Kissing of both thumbs and placing them on eyes while listening to (أَشْهَدُ أَنْ مُحَمَّدًا رَسُولُ اللَّهِ), during Adhan and Iqaama is, without any mere doubt, an appreciated action.

﴿ قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: مَنْ قَبَّلَ ظُفْرَيْ إِبْهَامَيْهِ

عِنْدَ سَمَاعِ " أَشْهَدُ أَنْ مُحَمَّدًا رَسُولُ اللَّهِ " فِي الْأَذَانِ، أَنَا قَائِدٌ وَمُدْخِلُهُ فِي صُفُوفِ الْجَنَّةِ ﴾ 2

" The Beloved Prophet of Allah, the Exalted (Peace be upon him) said: Whosoever kisses his thumbs while listening to (أَشْهَدُ أَنْ مُحَمَّدًا رَسُولُ اللَّهِ), during Adhan I will lead him to Paradise. "

That is the reward in Hereafter. And for the reward in this world, one may read the following.

﴿ عَنِ الْحَسَنِ رَضِيَ اللَّهُ عَنْهُ أَنَّهُ قَالَ: مَنْ وَيُقَبِّلُ إِبْهَامَيْهِ

وَيَجْعَلُهُمَا عَلَى عَيْنَيْهِ لَمْ يَغْمِ وَيَرْمَدْ ﴾ 3

1. Abu Dawood, Vol:2, Page: 230, M

2. Raddul Muhtar, Vol:1, Page:413, M

3. Maqasid Hasana: Imam Sakhawi, Page:384, Date: No, Edition: No, Darul Kutub Ilmia. M

" Narrated by Hasan (May Allah be pleased with him) that who.....and kisses his both thumbs and places them on his eyes, his eyes will never be infected or get blind. " 1

While kissing the thumbs, one should say after the first recitation of (أَشْهَدُ أَنْ مُحَمَّدًا رَسُولُ اللَّهِ) by a caller, (صَلَّى اللَّهُ عَلَيْكَ يَا رَسُولَ اللَّهِ) and after the second recitation of it (قُرَّةَ عَيْنِي بِكَ يَا رَسُولَ اللَّهِ) and at the end, say (اللَّهُمَّ مَتَّعْنِي بِالسَّمْعِ وَالْبَصَرِ). 2

[E] SUPPLICATION AFTER ADHAN :

Eying on the enough importance given by our Beloved Prophet (Peace be upon him) it is, of course, better to make supplication after the Adhan. For it, one should make Durood on the Prophet first.

﴿ قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: إِذَا سَمِعْتُمُ الْمُؤَذِّنَ، فَقُولُوا مِثْلَ مَا يَقُولُ ثُمَّ صَلُّوا عَلَيَّ فَإِنَّهُ مَنْ صَلَّى عَلَيَّ صَلَاةً صَلَّى اللَّهُ بِهَا عَشْرًا..... ﴾ 3

" The Prophet (Peace be upon him) said: While listening to the Adhan, repeat as a caller says, then recite Durood on me, because whoever recites it on Me one time will be rewarded ten times by Allah..... "

1. For more authentic information in an appropriate manner on this topic, one may see,

Fatawa Razwia, Vol:5, Page:429-436.

2. Raddul Muhtar, Vol: 1, Page: 413, M

3. Muslim, Vol:1, Page:1089, Farid Book Stall.

And for the supplication at this auspicious timing, we will see almost all Hadiths on this topic in order to choose the best way.

﴿ قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: مَنْ قَالَ حِينَ يَسْمَعُ النِّدَاءَ " اَللّٰهُمَّ رَبِّ هَذِهِ الدَّعْوَةِ التَّامَّةِ وَالصَّلَاةِ الْقَائِمَةِ، اِنِّتَ مُحَمَّدَانِ الْوَسِيْلَةَ وَالْفَضِيْلَةَ، وَابْعَثْهُ مَقَامًا مَّحْمُوْدًا الَّذِي وَعَدْتَهُ " حُلَّتْ لَهُ شَفَاعَتِي يَوْمَ الْقِيَامَةِ ﴾ 1

But Imam Baihiqui narrated the the same Supplication with the addition of:

﴿.... اِنَّكَ لَا تُخْلِفُ الْمِيْعَادَ...﴾ 2

And Imam Tabrani narrated a little different Supplication as follows:

﴿ قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ:..... وَاجْعَلْنَا فِي شَفَاعَتِهِ يَوْمَ الْقِيَامَةِ... ﴾ 3

Therefore, Islamic scholars have carefully saw all of the Supplications and set up one that included all of the above additions. That one is as follows:

﴿ اَللّٰهُمَّ رَبِّ هَذِهِ الدَّعْوَةِ التَّامَّةِ وَالصَّلَاةِ الْقَائِمَةِ، اِنِّتَ سَيِّدُنَا مُحَمَّدَانِ الْوَسِيْلَةَ وَالْفَضِيْلَةَ وَالدَّرَجَةَ الرَّفِيْعَةَ، وَابْعَثْهُ مَقَامًا مَّحْمُوْدًا الَّذِي وَعَدْتَهُ، وَارْزُقْنَا شَفَاعَتَهُ يَوْمَ الْقِيَامَةِ اِنَّكَ لَا تُخْلِفُ الْمِيْعَادَ ﴾ 4

1. Bukhari, Vol:1, Page:221, M

2. Sunan Baihiqui, Vol:2, Page: 174, M

3. Mujamul Kabeer, Vol:12, Page:174, M

4. Bahar-e-Shariat, Vol:3, page: 37

" O' Lord of this perfect invitation and the coming Prayer, bless our leader Muhammad with the right intercession, greatness, high place, and ascend Him on a place you have promised, and make us fortunate to have His intercession, indeed You do not break Your promise. "

3. IQAMA AND ROW (اقامه وصف)

In this sub-topic, we will learn all the aspects of Iqama and the way of maintaining the Row.

[A] IQAMA:

An Iqama is as same as the Adhan with only three differences.

JANNATI KAUN?

[i] In Iqama, there is an addition of (قد قامت الصلاة) after (حَيَّ عَلَى الْفَلَاحِ).

Describing the way of making Iqama for Shaikh Mahzora (May Allah be pleased with him) our Beloved Prophet (Peace be upon him) directed him as follows:

﴿ حَيَّ عَلَى الْفَلَاحِ، قَدَقَامَتِ الصَّلَاةُ ﴾ 1

[ii] An Iqama is being made a little faster without stretching.

﴿ قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ:.....إِذَا أَدْنَيْتَ فَتَرَسَّلْ،

وَإِذَا أَقَمْتَ فَأَحْدَرْ ﴾ 2

1. Abu Dawood, Vol: 2, Page: 180, M

2. Tirmizi, Vol:1, Page: 518, M

" The Prophet (Peace be upon him) said: During Adhan, stretch [the known phrases] but while making Iqama, pronounce them faster. "

[iii] During Iqama, a person must not place the tips of his forefingers in his ears, instead should leave his hands at his sides as usual. 1

[B] WAY OF IQAMA:

During Iqama, the performer of it should recite each phrase similar to that of Adhan including (قد قامت الصلاة) twice.

﴿ عَنْ عَبْدِ اللَّهِ بْنِ زَيْدٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: كَانَ أَذَانُ رَسُولِ

اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ شَفْعًا شَفْعًا فِي الْأَذَانِ وَالْإِقَامَةِ ﴾ 2

" Shaikh Abdullah bin Zaid (May Allah be pleased with him) said that the phrases in Adhan and Iqama both were being recited twice during the physical reign of the Prophet (Peace be upon him). "

In addition to the above clear statement, well-known caller of Adhan of Mecca, Shaikh Abu Mahzora was also directed to pronounce every phrase twice.

﴿ عَنْ أَبِي مَحْذُورَةَ: عَلَّمَهُ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ

وَسَلَّمَ.....الْإِقَامَةَ سَبْعَ عَشْرَةَ كَلِمَةً ﴾ 3

" Narrated by Abu Mahzora (May Allah be pleased with him) that the Prophet (Peace be upon him) directed him the Iqama that has seventeen phrases. "

1. See, Bahar-e-Shariat, Vol: 3, Page; 34

2. Tirmizi, Vol: 1, Page: 511, M

3. Tirmizi, Vol: 1, Page: 506, M

[C] ROW (صف) :

For making Congregational Prayers, people must line up in a straight Row touching one's shoulder to another's behind an Imam.

﴿ قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: سَوُّوْا صُفُوفَكُمْ فَإِنَّ

تَسْوِيَةَ الصَّفِّ مِنْ تَمَامِ الصَّلَاةِ ﴾ 1

" The Prophet (Peace be upon him) said: Make your row straight, because it is counted for the perfection of the prayer. "

﴿ قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ:.....سُدُّوْا الْخَلَلَ، فَإِنَّ

الشَّيْطَانُ يَدْخُلُ بَيْنَكُمْ..... ﴾ 2

" The Prophet (Peace be upon him) said: Fill the gaps [between your shoulders] because, evil gets in between your rows. "

And it is also regarded as a rule for the Row that the front row must be completed before making any new Row behind.

﴿ قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: أَتِمُّوْا الصُّفُوفَ فَإِنِّي

أَرَاكُمْ خَلْفَ ظَهْرِي..... ﴾ 3

" The Beloved Prophet of Allah, the Exalted (Peace be upon him) said: Complete the Rows, indeed I see you from my back..... "

1. Muslim, Vol: 1, Page: 1231, Farid Book Stall

2. Mujam Kabeer, Vol: 8, Page: 174, M

3. Muslim, Vol: 1, Page: 1231, Farid Book Stall

﴿ قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: أَلَا تَصُفُّونَ كَمَا تَصُفُّ الْمَلَائِكَةُ عِنْدَ رَبِّهِمْ؟ قُلْنَا: وَكَيْفَ تَصُفُّ الْمَلَائِكَةُ عِنْدَ رَبِّهِمْ؟ قَالَ: يُتِمُّونَ الصُّفُوفَ الْمُقَدَّمَةَ وَيَتَرَاصُّونَ فِي الصَّفِّ ﴾ 1

" The Prophet (Peace be upon him) said: Why don't you make your Rows like angels make before their Lord? We asked: how do they make? He replied: they complete the front Rows and stand joining each other. "

In the Row, adults should be next to the Imam and so on.

﴿ قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: لِيَلِيَنِي مِنْكُمْ أُولُوا الْأَحْلَامِ وَالنُّهَى ثُمَّ الَّذِينَ يَلُونَهُمْ ثُمَّ الَّذِينَ يَلُونَهُمْ ﴾ 2

" The Prophet (Peace be upon him) said: Adults and seniors should be next to Me, then those who are next to them, and so on. **JANNATI KAUN?**

[D] GETTING UP FOR THE ROW :

Obeying the direction of our Beloved Prophet (Peace be upon him), we should get up for the Prayer following the Imam' getting up.

﴿ قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: إِذَا أُقِيمَتِ الصَّلَاةُ فَلَا تَقُومُوا حَتَّى تَرَوْنِي ﴾ 3

" The Prophet (Peace be upon him) said: When the Iqama is being made don't get up until you see me. "

1. Abu Dawood, Vol: 2, Page: 361, M

2. Same Reference, Vol: 2, Ppage: 371, M

3. Bukhari, Vol: 1, Page: 227, M

It is appreciated to get up when (حَيَّ عَلَى الْفَلَاحِ) is being pronounced.

﴿كَانَ إِذَا قَالَ بِلَالٌ رَضِيَ اللَّهُ عَنْهُ "قَدَقَامَتِ الصَّلَاةُ" نَهَضَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، فَكَبَّرَ﴾ 1

" When Shaikh Bilal (May Allah be pleased with him) pronounced (قدقامت الصلاة), The Prophet (Peace be upon him) stood up and started the Prayer. "

It is also noted that the same way was practiced by the great companions of the Prophet also. As an example read the following statement.

﴿عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُمَا أَنَّهُ إِذَا قِيلَ "قَدَقَامَتِ الصَّلَاةُ" وَثَبَّ، فَقَامَ﴾ 2

" Narrated by Shaikh Anas bin Malik (May Allah be pleased with them) that when (قدقامت الصلاة) was pronounced, he stood up for the Prayer. "

Shaikh Umar bin Abdul Aziz (May Allah be pleased with him) used to practice the same way. 3

4. IMAM (امام)

Leading the Prayer is a great responsibility, because those who follow an Imam necessarily depend on him. Therefore, an Imam should have perfect knowledge of the Prayer and its related topics.

1. Kanzul Ummal, Vol: 1, Page: 1623, M

2. Sunan Baihiqi, Vol:2, Page:301, M

3. See, Mussanaf Ibn-e-Abi Shaiba, Vol:1, Page: 443, M

﴿ قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: يَوْمُ الْقَوْمِ أَقْرَوْهُمْ لِكِتَابِ اللَّهِ، فَإِنْ كَانُوا فِي الْقِرَاءَةِ سَوَاءً، فَأَعْلَمُهُمْ بِالسُّنَّةِ..... ﴾ 1

" The Beloved Prophet (Peace be upon him) said: The best reciter of the Holy Quran amongst you, should lead the people, but if they are all equal in recitation, then the most knowledgeable of the Sunnah deserves this privilege..... "

Showing the importance of Islamic Scholars for leading the Prayer, our Beloved Prophet (Peace and Blessings be upon him) said:

﴿ قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: إِنْ سَرَّكُمْ أَنْ تُقْبَلَ صَلَاتُكُمْ، فَلْيَوْمُكُمْ عُلَمَاؤُكُمْ، فَإِنَّهُمْ وَفْدُكُمْ فِيمَا بَيْنَكُمْ وَبَيْنَ رَبِّكُمْ ﴾ 2

" If you wish to have your Prayer accepted, then let your religious scholars lead your Prayer, because they are delegates between you and your Lord. "

An Imam should not enlarge the Prayer, rather, he must think about elders or those who have some personal responsibilities.

A person informed the Prophet (Peace and Blessings of Allah, the Exalted be upon him) about an Imam's prolonged Prayer, then he said:

﴿.....فَأَيُّكُمْ مَاصِلِي بِالنَّاسِ فَلْيَتَجَوَّزْ، فَإِنَّ فِيهِمُ الضَّعِيفَ وَالْكَبِيرَ وَذَا الْحَاجَةِ ﴾ 3

1. Muslim, Vol: 5, Page: 142, M

2. Jame-ul-Masaneed wal Maraseel, Vol:2, Page: 179, M

3. Bukhari, Vol: 1, Page: 319, Farid Book Stall

" The Prophet (Peace be upon him) said:.....Whoever amongst you lead the Prayer, should make it moderate, because, there are weaks, elders, and those who have some other works to do. "

5. MAKING LEFTOVER RAKAATS

Joining the Prayer from the beginning is always recommended, as it is the best way to get the maximum reward. However, due to unusual circumstances, we sometimes miss a portion of the Prayer. In this situation, we must make up and complete our Prayers.

﴿ قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: إِذَا سَمِعْتُمُ الْإِقَامَةَ فَاْمْشُوا إِلَى الصَّلَاةِ وَعَلَيْكُمْ السَّكِينَةُ وَالْوَقَارُ، وَلَا تُسْرِعُوا فَمَا أَدْرَكْتُمْ فَصَلُّوا، وَمَا فَاتَكُمْ فَأَتِمُّوا ﴾ 1

" The Prophet (Peace be upon him) said: As you listen to the Iqama, proceed towards the Prayer with patience and dignity, and don't run. Whatever you miss, make them up. "

At the early stage of Islamic movement, those who missed a portion of the Prayer, inquired their friends and after making them up first, they used to join the Imam. One day, Sheikh Muaz (May Allah be pleased with him) missed some Rakaats, but joined the Imam directly. When Prophet (Peace be upon him) finished His Prayer and saw him making his leftover Prayer at the end,

asked his companions to follow the same way. Therefore, we must make up our leftover Rakaats after the Imam fully completes the Prayer.

﴿ قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: مَنْ أَدْرَكَ رَكْعَةً مِّنَ الصَّلَاةِ، فَقَدْ أَدْرَكَهَا قَبْلَ أَنْ يُقِيمَ الْإِمَامُ صَلْبَةً ﴾ 1

Before a detailed discussion about the way of making leftover Rakaats, it must be taken into account that if one who joins the Imam in his bowing down position (ركوع) or before it, he gets that rakat.

﴿ قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: مَنْ أَدْرَكَ رَكْعَةً مِّنَ الصَّلَاةِ، فَقَدْ أَدْرَكَهَا قَبْلَ أَنْ يُقِيمَ الْإِمَامُ صَلْبَةً ﴾ 2

" The Noble Beloved Prophet of Allah, the Exalted (Peace be upon him) said: One who joins the Imam before he gets up from bowing down, (ركوع) he gets the that rakat. "

The way of making up leftover Prayers is logical as well as a little tricky, as one should make up his leftover rakaats as he missed starting from the first and so on. However, he should make sittings (قعدة) after each couple of rakaats including what he made with an Imam, For a better understanding the above way, I will drive an example in detail.

Example: A person joined the Imam in the third rakaat of the Maghrib Prayer.

1. See, Tafseer Ibn Kaseer, Vol:1, Page: 335

2. Dar Qutni, Vol:1, Page:339, M

He should get up at the end and recite Sana (ثنا), Aaa-oo-zoo-billah with Bismillah completely, then recite (الحمد) completely, with any other Surah. Then make a sitting (قعدة) and read (التحيات) as it is the second rakat of him. Then stand up and read (الحمد) completely with any other Surah, because it is the second missed rakaat.

6. JUMA (جمعه)

Juma is regarded as the Eid of the week for Muslims. On this day Prophet Adam (Peace be upon him) was created, entered into Paradise, and came out of it. As well as the Last Day will also be on a Friday. 1

[A] SIGNIFICANCE OF JUMA PRAYER:

Friday Prayer is mandatory upon every adult Muslim.

﴿ إِذَا نُودِيَ لِلصَّلَاةِ مِنْ يَوْمِ الْجُمُعَةِ فَاسْعَوْا إِلَىٰ ذِكْرِ اللَّهِ ﴾ 2

" When the Adhan for Juma Prayer is being made, you should proceed towards the remembrance of Allah. "

﴿ قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: الْجُمُعَةُ حَقٌّ وَاجِبٌ عَلَىٰ كُلِّ مُسْلِمٍ

فِي جَمَاعَةٍ إِلَّا أَرْبَعَةً: عَبْدٌ مَمْلُوكٌ، أَوْ امْرَأَةٌ، أَوْ صَبِيٌّ أَوْ مَرِيضٌ ﴾ 3

" The Prophet (Peace be upon him) said: Juma Prayer in congregation is Mandatory on every Muslim, except four people: a slave, a woman, a child, and a sick.

1. See, Tirmizi, Vol:3, Page:3, M

2. Holy Quran, Chapter:62, Verse:9

3. Abu Dawood, Vol:3, Page:394, M

Warning us of missing Friday Prayer, our Beloved Prophet (Peace and Blessings of Allah, the Exalted be upon him) said:

﴿ قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: مَنْ تَرَكَ الْجُمُعَةَ ثَلَاثَ مَرَّاتٍ تَهَاوَنًا، طَبَعَ اللَّهُ عَلَى قَلْبِهِ ﴾ 1

" Whosoever misses three Friday Prayers without legal acceptable reason, Allah, the Exalted, places a stamp (of sins) on his heart. "

[B] TAKING SHOWER FOR IT:

Taking a shower for the Friday Prayer is always appreciated and regarded as an act of accumulating more reward by Allah, the Exalted.

﴿ قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: مَنْ تَوَضَّأَ يَوْمَ الْجُمُعَةِ فِيهَا وَنَعِمَتْ، وَمَنْ اغْتَسَلَ فَالْغُسْلُ أَفْضَلُ ﴾ 2

" The Noble Prophet of Allah, the Exalted (Peace be upon him) said: Whosoever performs Wudu for the Juma Prayer, fulfills the minimum requirement for it, but one who takes shower, does the best, as the shower is appreciated for it. "

And also,

﴿ قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: مَنْ أَتَى الْجُمُعَةَ فَلْيَغْتَسِلْ ﴾ 3

" The Prophet (Peace be upon him) said: Who comes for Juma Prayer, should take a shower. "

1. Tirmizi, Vol: 3, Page:21, M

2. Same Reference, Vol:3, Page:15, M

3. Same Reference, Vol:3, Page: 9

[C] COMING EARLY AND LISTENING TO THE KHUTBA:

Khutba (Friday Speech) is as important as the Prayer itself. Joining to the Prayer and missing Khutba is not the way of a strong believer. Therefore, we must try to get into the Masjid before the beginning of the Khutba.

﴿ قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: إِذَا كَانَ يَوْمُ الْجُمُعَةِ كَانَ عَلَى كُلِّ بَابٍ مِنْ أَبْوَابِ الْمَسْجِدِ مَلَائِكَةٌ، يَكْتُبُونَ الْأَوَّلَ فَالْأَوَّلَ، فَإِذَا جَلَسَ الْإِمَامُ طَوُّوا الصُّحُفَ وَجَاءُوا وَيَسْتَمِعُونَ الذِّكْرَ... ﴾ 1

" The Prophet (Peace be upon him) said: On Friday, angels stand up at each door of the Masjid and keep on registering every single person who gets in accordingly. But, when the Imam gets ready for Khutba, they close their registers and listen to it..... "

Paying full attention to the Khutba and listening to it carefully is a must. That is why, advising someone who is talking, with pronouncing even a word is not allowed.

﴿ قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: إِذَا قُلْتَ لِصَاحِبِكَ أَنْصِتْ يَوْمَ الْجُمُعَةِ وَالْإِمَامُ يَخُطِّبُ، فَقَدْ لَغَوْتَ ﴾ 2

" The Respected Prophet (Peace and Blessings be upon him) said: If you advise your friend with pronouncing 'stop talking' during Khutba, it would be considered a wrong action. "

1. Muslim, Vol:2, Page: 631, Farid Book Stall

2. Same Reference, Vol:2, Page: 627

Based on the unique importance of the Khutba, responding to the Adhan or kissing the thumbs during the pronouncement of (أَشْهَدُ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ) is even not allowed. 1

[D] JUMA PRAYER:

The timing for Juma Prayer is the same as the time for Zuhr Prayer. In fact, the Zuhr Prayer is replaced by Juma Prayer on Friday.

Juma Prayer is of;

Stressed Sunnah [سنت مؤكدة]	4 Rakaats
Mandatory [فرض]	2 Rakaats
Stressed Sunnah [سنت مؤكدة]	4 Rakaats
Unstressed Sunnah [سنت غير مؤكدة]	2 Rakaats
Optional [نفل]	2 Rakaats

About four Rakaats Stressed Sunnah, we have the following supporting Hadith:

﴿ كَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَرْكَعُ قَبْلَ الْجُمُعَةِ أَرْبَعًا لَا يَفْصِلُ فِي شَيْءٍ مِّنْهُنَّ ﴾ 2

" The Beloved Prophet of Allah, the Exalted (Peace and Blessings be upon him) used to perform four Rakaats before Juma Prayer without having Salam in between them. "

And for two Rakaats Mandatory, Shaikh Umar (May Allah be pleased with him) said:

1. See, Fatawa Razvia, Vol: 5, Page: 369

2. Ibn-e-Maja, Vol:1, Page:338, M

﴿ صَلَاةُ الْجُمُعَةِ رَكْعَتَانِ تَمَامٌ غَيْرُ قَصْرِ ﴾ 1

" Juma Prayer is of two rakaats,completely without having any concession..... "

Likewise, the base for the four Rakaats Stressed Sunnah after Juma Prayer is as follows.

﴿ قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: إِذَا صَلَّى أَحَدُكُمْ الْجُمُعَةَ، فَلْيُصَلِّ بَعْدَهَا أَرْبَعًا ﴾ 2

" The Prophet (Peace be upon him) said: When anyone of you performs Juma Prayer, you should make four rakaats after it. "

The Prophet (Peace be upon him) used to make two Rakaats more after it.

﴿ إِنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ يُصَلِّي بَعْدَ الْجُمُعَةِ رَكْعَتَيْنِ ﴾ 3

" The Beloved Prophet (Peace be upon him) used to make two rakaats after Juma Prayer. "

Along with this, great companions used to make six Rakaats after Juma Prayer as Stressed Sunnah.

﴿ قَالَ أَبُو إِسْحَاقَ وَكَانَ عَلَى رَضَى اللَّهِ عَنْهُمَا يُصَلِّي بَعْدَ الْجُمُعَةِ سِتَّ رَكْعَاتٍ ﴾ 4

".....Shaikh Abu Ishaaq said: And Hazrat Ali (May Allah be pleased with them) used to make six Rakaats after Juma Prayer. "

1. Nesai, Vol:1, Page:535, M

2. Muslim, Vol:2, Page:644, Farid Book Stall

3. Same Reference, Vol:2, Page:645

4. Musannaf Abdur Razzaque, Vol: 3, Page: 246, M

7. EIDS (عيدین)

The Eids are considered two major Islamic Holidays besides the birth anniversary of our Beloved Prophet Muhammed (Peace be upon him). Upon arrival at Madinah, the Prophet (Peace be upon him) introduced them for us.

﴿ قَدِمَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الْمَدِينَةَ، وَلَهُمْ يَوْمَانِ يَلْعَبُونَ فِيهِمَا، فَقَالَ: مَا هَذَانِ الْيَوْمَانِ؟ قَالُوا: كُنَّا نَلْعَبُ فِيهِمَا فِي الْجَاهِلِيَّةِ، فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: إِنَّ اللَّهَ قَدْ أَبْدَلَكَم بِهِمَا خَيْرًا مِنْهُمَا: يَوْمَ الْأَضْحَى وَيَوْمَ الْفِطْرِ ﴾ 1

" When the Prophet of Allah, the Exalted (Peace be upon him) arrived in Madinah and knew about the people's celebrations in two days, he inquired: What are these days? They replied: We used to celebrate them in the age of ignorance. Then the Prophet (Peace and Blessings be upon him) said: Indeed, Allah, the Exalted, has replaced them with better ones for you: Eid- ul- Fitr and Eid- ul- Adha. "

[A] PRAYER TIMINGS:

Eid Prayers' timing starts after complete sunrising to the beginning of the Zuhr Prayer timing. But making the Eid- ul- Adha Prayer early and delaying the Eid-ul- Fitr Prayer is appreciated.

﴿ إِنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَتَبَ إِلَى عَمْرِو بْنِ حَزْمٍ وَهُوَ بِنَجْرَانَ: عَجِّلِ الْأَضْحَى، وَآخِرِ الْفِطْرِ، وَذَكِّرِ النَّاسَ ﴾ 1

" The Prophet of Allah, the Exalted (Peace be upon him) wrote a letter to Shaikh Amr bin Hazam (May Allah be pleased with him) while he was in Najran, asking him to make the Eid-ul-Adhha Prayer early and delay the Eid-ul-Fitr Prayer and address the people. "

[B] EID PRAYER:

Although Eid Prayers are being performed congregationally, making Adhan and Iqama for them is not allowed.

﴿ عَنْ جَابِرِ بْنِ سَمُرَةَ قَالَ: صَلَّيْتُ مَعَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الْعِيدَيْنِ غَيْرَ مَرَّةٍ وَلَا مَرَّتَيْنِ بِغَيْرِ آذَانٍ وَلَا إِقَامَةٍ ﴾ 2

" Shaikh Jabir bin Samura (May Allah be pleased with him) said: I performed Eid Prayers following the Beloved Prophet (Peace be upon him) so many times without having Adhan or Iqama. "

However, saying [الصلوة جامعة] twice before the beginning of the Prayer is allowed. 3

Eid Prayers are of :

Semi Mandatory [واجب]

2 Rakaats

1. Baihiqui, Vol: 5, Page:59, M

2. Muslim, Vol:2, Page:664, Farid Book Stall

3. See, Fiqhul Islami wa Adil latuhu, Vol:2, Page:371

Supporting evidence for it is as follows :

﴿ قَالَ عُمَرُ رَضِيَ اللَّهُ عَنْهُ: صَلَاةُ الْأَضْحَى رَكْعَتَانِ، وَصَلَاةُ الْفِطْرِ رَكْعَتَانِ... ﴾ 1

" Shaikh Umar (May Allah be pleased with him) said: Eid-ul-Fitr Prayer is of two rakaats, and Eid-ul-Adhha Prayer is of two rakaats..... "

In the Juma Prayer, khutba is being delivered before the Prayer, but in Eid Prayers khutba should be made after the Prayers.

﴿ إِنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَأَبَا بَكْرٍ وَعُمَرُ وَعُثْمَانُ رَضِيَ اللَّهُ عَنْهُمْ كَانُوا يُصَلُّونَ الْعِيدَيْنِ قَبْلَ الْخُطْبَةِ ﴾ 2

" Indeed, the Prophet (Peace be upon him) and Abu Bakr, Umar and Usman (May Allah be pleased with them) used to make Eid Prayers before giving khutba. "

[C] WAY OF THE PRAYERS:

The way of performing Eid Prayers is the same as making Juma Prayer, except the addition of pronouncing six Takbeerats: three of them before the recitation of the Holy Quran in the first rakat, and three before bowing down in the second rakat.

﴿..... قَالَ عَبْدُ اللَّهِ بْنُ مَسْعُودٍ رَضِيَ اللَّهُ عَنْهُمَا: يَقُومُ، فَيُكَبِّرُ أَرْبَعَ تَكْبِيرَاتٍ وَيَقْرَأُ.... ثُمَّ يَرُكِعُ ثُمَّ يَقُومُ فَيَقْرَأُ، فَإِذَا فَرَغَ مِنَ الْقِرَاءَةِ كَبَّرَ أَرْبَعَ تَكْبِيرَاتٍ ثُمَّ يَرُكِعُ بِالرَّابِعَةِ ﴾ 3

1. Nesai, Vol:1, Page:546, M

2. Bukhari, Vol:1, Page:326, M

3. Musannaf Ibn Abi Shaiba, Vol: 2, Page: 79, M

"Shaikh Abdullah bin Masood (May Allah be pleased with him) said: Get ready for the Prayer and pronounce four Takbeerats, then recite the Holy Quran,.....and then make Ruku, stand up and recite the Quran. When the recitation finishes, then pronounce four Takbeerats and bow down on the fourth. "

The above Hadith is a strong proof for the widely practice of six extra Takbeerats in Eid Prayers. Let's see the systematic description of the way of making Eid Prayers in the following page.

- [i] Make intention.
- [ii] Pronounce [الله اكبر] and raise both hands up to the lobes for men and up to shoulders for woman.
- [iii] Read [ثنا] .
- [iv] Pronounce [الله اكبر] and raise hands as described earlier, then drop them. Repeat the same once more.
- [v] Pronounce [الله اكبر] and raise hands as described earlier, and tie them up.
- [vi] Complete the first Rakat as usual.
- [vii] In the second Rakat after the recitation of the Holy Quran, pronounce [الله اكبر] and raise hands as described earlier, then drop them. Repeat the same two more times.
- [viii] Then Pronounce [الله اكبر] and bow down, then complete the Prayer the way it is usually performed. 1

CHAPTER 6

PRAYERS IN UNUSUAL CIRCUMSTANCES

The authentic way of the Prayer with its all aspects was discussed earlier. In this chapter we will touch some unusual circumstances and their direct impact on getting a sort of concession in the prescribed format of the Prayer.

1. FOR A TRAVELER (صلاة المسافر)

It is a great mercy of Allah, the Exalted on a traveler that he is required to make Qasr (concession) in his Mandatory Prayer. 1

﴿ إِذَا ضَرَبْتُمْ فِي الْأَرْضِ فَلَيْسَ عَلَيْكُمْ جُنَاحٌ أَنْ تَقْصُرُوا مِنَ الصَّلَاةِ ﴾ 1

" When you travel through the earth, there is nothing wrong in shortening your Prayers. "

1. Holy Quran, Chapter: 4, Verse:101

This concession is allowed only in the Prayers that have four Mandatory Rakaats like Zuhr, Asr, and Isha.

﴿ عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: فَرَضَ اللَّهُ الصَّلَاةَ حِينَ فَرَضَهَا رَكْعَتَيْنِ ثُمَّ أَتَمَّهَا فِي الْحَضَرِ، فَأَقَرَّتْ صَلَاةَ السَّفَرِ عَلَى الْفَرِيضَةِ الْأُولَى ﴾ 1

" Syyeeda Aisha (May Allah be pleased with her) said: Allah, the Exalted, has prescribed two Rakaats Prayers at the beginning, then completed them for a normal staying person and left on their original formats for a traveler. "

However, if a traveler follows a resident Imam, then he is supposed to make four Rakaats.

﴿.....فَكَانَ ابْنُ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا إِذَا صَلَّى مَعَ الْإِمَامِ صَلَّى أَرْبَعًا وَإِذَا صَلَّى وَحْدَهُ صَلَّى رَكْعَتَيْنِ ﴾ 2

"Shaikh Ibn-e-Umar (May Allah be pleased with them) used to make four Rakaats while following an Imam, but when he made it alone, he prayed two Rakaats only. "

[A] A LEGAL TRAVELER:

Not every traveler is legally eligible to have this concession for him, rather, those who have the intention of traveling, at least a distance of three days or 57.5 miles approximately are only allowed to shorten their Prayers.

1. Muslim, Vol: 2, Page: 354, Farid Book Stall

2. Same Reference, Vol:2, Page:359, Farid Book Stall

﴿ عَنْ عَلِيٍّ بْنِ رَبِيعَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: سَأَلْتُ عَبْدَ اللَّهِ بْنَ عُمَرَ رَضِيَ عَنْهُمَا إِلَى كَمْ تَقْصُرُ الصَّلَاةَ؟ فَقَالَ: أَتَعْرِفُ السُّوَيْدَا؟ قُلْتُ: لَا، فَقَالَ: هِيَ ثَلَاثُ لَيَالٍ قَوَاصِدَ، فَإِذَا خَرَجْنَا إِلَيْهَا قَصَرْنَا الصَّلَاةَ ﴾ 1

" Shaikh Ali bin Rabia said: I asked Abdullah bin Umar (May Allah be pleased with them all) : When do you shorten your Prayers? He replied: Are you familiar with Suwaida? I said: No. Then he explained: It is at a distance of three nights, when we intend to travel to it, we shorten the Prayers.

And also;

﴿ عَنْ حَمَّادٍ قَالَ: سَأَلْتُ إِبْرَاهِيمَ وَسَعِيدَ بْنَ جُبَيْرٍ رَضِيَ اللَّهُ عَنْهُمَا فِي كَمْ تَقْصُرُ الصَّلَاةَ؟ فَقَالَا: فِي مَسِيرَةِ ثَلَاثَةِ 2

" Shaikh Hammad said: I asked Shaikh Ibrahim and Saeed bin Jubair (May Allah be pleased with them all), when do you shorten your Prayers? They replied: When it is at a distance of three days. "

Along with these, the Beloved Prophet (Peace be upon him) declined for a woman to travel up to a distance of three days without having someone whose marriage with her is legally prohibited. 3

The above Hadith clearly indicates that a travel up to a distance of three days is only considered a legal travel [سفر شرعى] in Islamic Jurisprudence.

1. Asaar: Imam Muhammad bin Hasan Shaibani, Page: 39
Edition:1, Date:1407 Hijri, Edaratul Quran, Karachi
2. Mussanaf Abdur Razzaq, Vol: 2, Page:524, M
3. See, Muslim, Vol: 9, Page:91, M

[B] LIMIT OF THE CONCESSION:

A traveler who has the intention of traveling up to 57.5 miles or more, should start shortening his Prayers when he leaves city limits.

﴿ إِذَا ضَرَبْتُمْ فِي الْأَرْضِ ﴾ 1

" When you travel..... "

And of course, a person is not considered a traveler until he comes out of his city's boundary. As well as, on coming back, when he enters into his city's limit, he must complete his Prayers because he is no longer considered a traveler.

Also, he is legally bound to keep shortening his Prayers if his stay outside of his home town is less than fifteen days.

JANNATI KAUN?

﴿ كَانَ ابْنُ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا إِذَا قَدِمَ مَكَّةَ فَأَرَادَ أَنْ يُقِيمَ

خَمْسَ عَشْرَةَ لَيْلَةً..... فَأَتَمَّ الصَّلَاةَ ﴾ 2

" whenever Shaikh Ibn-e-Umar (May Allah be pleased with them) came to Makkah and intended to stay fifteen nights, he used to complete his Prayers. "

It must be very clear that if a traveler comes to his home town for even a day, he must make normal Prayers, as he is no longer considered a traveler, but a resident. In some cases, one person may have more than one home town, as he was born in a place and has

1. Holy Quran, Chapter:4, Verse:101

2. Mussanaf Abdur Razzaq, Vol: 2, Page:532, M

a house there, but he moved to somewhere else with his family. In such a rare situation, he must complete his Prayers in both places. 1

2. FOR AN ILL (صلاة المريض)

Islamic Law is based on mercy and compassion. In normal circumstances, its every single rule or guidance must be taken into account and performed accordingly, but when someone is not capable of following it perfectly due to accidental reason or natural disease, then strict regulations get down to give him a sort of concession.

﴿عَنْ عِمْرَانَ بْنِ حَاصِبٍ قَالَ: سَأَلْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَنْ صَلَاةِ الْمَرِيضِ، فَقَالَ: صَلِّ قَائِمًا فَإِنْ لَمْ يَسْتَطِعْ فَقَاعِدًا، فَإِنْ لَمْ يَسْتَطِعْ فَعَلَى جَنْبٍ﴾ 2

" Shaikh Imran bin Haseen (May Allah be pleased with him) asked the Beloved Prophet of Allah, the Exalted (Peace be upon him) about the Prayer of a sick, then he said: Make the Prayer standing up, if you can't, make it sitting down, and if you can't, make it laying down on your shoulder. "

But if he can't make his Prayer laying down on his right shoulder, then lay down on his back facing towards the Holy Kaba.

1. See, Bahar-e- Shariat, Vol:4, Pages: 83-84

2. Tirmizi, Vol:2, Page:323, M

﴿ قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ:.....فَإِنْ لَمْ يَسْتَطِعْ أَنْ يُصَلِّيَ عَلَى جَنْبِهِ الْأَيْمَنِ، صَلَّى مُسْتَلْقِيًا رِجْلَاهُ مِمَّا يَلِي الْقِبْلَةَ ﴾ 1

" The Beloved Prophet of Allah, the Exalted (Peace and Blessings be upon him) said: If one can't make his Prayer laying down on his right shoulder, then make it laying down on his back facing his feet towards the Holy Kaba. "

During the Prayer, if Prostration (سجده) or Bowing Down (ركوع) is impossible to be performed in its original format, then one should bow a little more for Prostration than Bowing Down in order to differentiate between both actions.

﴿ قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ:.....فَإِنْ لَمْ يَسْتَطِعْ أَنْ يَسْجُدَ أَوْمًا وَجَعَلَ سُجُودَهُ أَخْفَضَ مِنْ رُكُوعِهِ..... ﴾ 2

" The Merciful Prophet (Peace and Blessings of Allah, the Exalted be upon him) said:.....If one can't make Prostration, then bow a little more in Prostration than while Bowing Down. "

While making Prayer laying down, one must get his head up a little more for Prostration, (سجده) than for bowing down (ركوع). But, if he can't move his head at all due to medical illness, then Praying is no more mandatory for him. 3

1. Dar Qutni, Vol:2, Page:31, M

2. Same Reference, Vol: 2, Page: 31, M

3. See, Bahar-e-Shariat, Vol:4, Page:61

3. PLACING AN OBJECT (ستره)

Passing through a person engaged in his Prayer is one of the great sins.

﴿ قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: لَوْ يَعْلَمُ الْمَارُّ بَيْنَ يَدَيِ الْمُصَلِّي مَاذَا عَلَيْهِ لَكَانَ أَنْ يَقِفَ أَرْبَعِينَ خَيْرٌ لَهُ مِنْ أَنْ يَمُرَّ بَيْنَ يَدَيْهِ، قَالَ: أَبُو النَّضْرِ: لَا أَدْرِي قَالَ: أَرْبَعِينَ يَوْمًا أَوْ أَرْبَعِينَ شَهْرًا أَوْ أَرْبَعِينَ سَنَةً ﴾ 1

" The Merciful Prophet (Peace and Blessings be upon him) said: If a passer-by through the front of a Prayer person knows how big the sin is, he would prefer to wait fourteen than passing through him. Shaikh Abu Nadr (May Allah be pleased with him) said: I forgot whether He said fourteen days or fourteen months or fourteen years. "

This restriction is applicable only for those who are praying at a small Masjid or inside their homes. However, if someone is praying in a field or inside a giant Masjid, then passing through the sight of a Prayer person from the place of his Prostration is only prohibited.

And defining the small Masjid, Islamic scholars said that a Masjid has its size less than thirty or forty yards is regarded as a small Masjid. 2

1. Muslim, Vol:1, Page:1319, Farid Book Stall

2. See, Raddul Muhtar, Vol:1, Page:661, M

[A] DESCRIPTION OF OBJECT:

However, if an object (ستره) is placed before a Prayer person, then passing in front of it is allowed without any restrictions.

﴿ قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: إِذَا وَضَعَ أَحَدُكُمْ بَيْنَ يَدَيْهِ

مِثْلَ مُؤَخَّرَةِ الرَّحْلِ، فَلْيُصَلِّ وَلَا يُبَالِي مَنْ مَرَّ مِنْ وَرَاءِ ذَلِكَ ﴾ 1

" The Noble Prophet (Peace and Blessings of Allah, the Exalted be upon him) said: When anyone of you placed something like a back wood of the carrier (that used to be installed on the back of an animal), then he should not care of someone passing by after it. "

Based on the above Hadith, Islamic scholars have given a clear description of an acceptable object in their books saying that it should be one to three arm's length in height and one finger in width. 2

However, if one does not find an object that fits the above description exactly, he may place whatever is available easily for him. 3

It should also be taken in to account that an object (ستره) should not be placed in front of the middle of the fore-head, but rather, it should be in front of the left or right side of the fore-head.

One may read the coming Hadith for it.

1. Tirmizi, Vol:2, Page:263, M

2. Durr-e- Mukhtar, Vol:1, Page:661, M

3. See, Bahar-e- Shariat, Vol:3, Page:159

﴿.....رَأَيْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا صَلَّى إِلَى سِتْرَةٍ

جَعَلَهَا عَلَى حَاجِبِهِ الْأَيْمَنِ، أَوْ حَاجِبِهِ الْأَيْسَرِ، لَمْ يَتَوَسَّطْهَا﴾ 1

".....I saw the Beloved Prophet (Peace be upon him) praying behind an object, which he placed either side of his fore-head, right or left, but not in the middle. "

[B] OBJECT FOR AN IMAM:

An object (ستره) for an Imam is enough for any of his followers.

﴿قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: سِتْرَةُ الْإِمَامِ سِتْرَةٌ مَنْ خَلْفَهُ﴾ 2

" The Merciful Prophet (Peace and Blessings be upon him) said: An object for an Imam is also considered an object for his followers. "

JANNATI KAUN?

1. Baihiqi, Vol:3, Page:170, M

2. Majmauz Zawaid, Vol:2, Page:203, M

CHAPTER 7

SOME IMPORTANT PRAYERS

It is indeed a great Blessing of Allah, the Exalted, and illuminous guidance of our Prophet (Peace be upon him) that we just finished what is related to Mandatory or Semi-Mandatory Prayers and their all aspects.

Now, at the end, it seems necessary that we discuss some important Optional Prayers and their significance, while mentioning their way of performance.

1. LATE NIGHT PRAYER (صلاة التهجد)

"Late Night Prayer" was considered necessary before the introduction of five times daily Prayers. However, its significance is still high, as this is the most important Prayer after Mandatory Prayers.

﴿ قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: صَلَاةٌ بَعْدَ الْفَرِيضَةِ
صَلَاةُ اللَّيْلِ ﴾ 1

" The Noble Prophet (Peace be upon him) said: The most significant prayer after Mandatory prayers, is Late Night Prayer. "

Indeed, this Prayer is the best way to get close to the Blessings of Allah, the Exalted and His forgiveness.

﴿ قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: عَلَيْكُمْ بِصَلَاةِ اللَّيْلِ فَإِنَّهَا.....قُرْبَةٌ إِلَى رَبِّكُمْ، مُكَفِّرَةٌ لِلْسَّيِّئَاتِ، مَنَاهَةٌ عَنِ الْإِثْمِ ﴾ 1

" The Beloved Prophet (Peace be upon him) said: You should make Late Night Prayer, because.....it makes you close to your Lord, wipes out your sins, and stops you from committing sins. "

The time for this Prayer starts when a person after performing his or her Isha Prayer goes to sleep, the later on gets up. However, delaying it to the last third part of the night is always preferred.

﴿ قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: يَتَنَزَّلُ اللَّهُ كُلَّ لَيْلَةٍ إِلَى السَّمَاءِ الدُّنْيَا حِينَ يَبْقَى ثُلُثُ اللَّيْلِ الْآخِرِ، فَيَقُولُ: مَنْ يَدْعُونِي فَأَسْتَجِيبَ لَهُ، وَمَنْ يَسْأَلُنِي فَأُعْطِيَهُ، وَمَنْ يَسْتَغْفِرُنِي فَأَغْفِرَ لَهُ ﴾ 2

" The Prophet (Peace and Blessings be upon him) said: Allah, the Exalted descends down to the sky of this world at the last third part of every night and invites: One who makes Dua, I will accept, one who asks, I will provide, and one who seeks forgiveness, I will do so. "

1. Tirmizi, Vol:9, Page:426, M

2. Muslim, Vol:2, Page:468, Farid Book Stall

And it is better to perform Witr Prayer after Late Night Prayer (صلاة التهجد), so the Witr Prayer would be the last prayer.

﴿ قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: اجْعَلُوا آخِرَ صَلَاتِكُمْ بِاللَّيْلِ وَتَرَا 1 ﴾

" The Prophet (Peace be upon him) said: Make the Witr Prayer as your last Prayer at night "

However, if one is not sure being able to get up for (صلاة التهجد) then it is better to make Witr Prayer before sleeping.

﴿ قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: أَيُّكُمْ خَافَ أَنْ لَا يَقُومَ مِنْ آخِرِ اللَّيْلِ فَلْيُؤْتِرْ، ثُمَّ لِيَرْقَدْ، وَمَنْ وَثَّقَ بِقِيَامٍ مِنَ اللَّيْلِ فَلْيُؤْتِرْ مِنْ آخِرِهِ.... 2 ﴾

" The Prophet (Peace be upon him) said: One who is concerned about getting up at the end of the night, should make Witr before sleeping, but one who is sure about getting up, make the Witr at the end.... "

Late Night Prayer consists of two to eight Rakaats, as our Beloved Prophet (Peace be upon him) practiced. 3

One who used to make Late Night Prayer on a regular basis, should not miss it, as it is seemed inappropriate.

﴿ قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: يَا عَبْدَ اللَّهِ، لَا تَكُنْ مِثْلَ فُلَانٍ، كَانَ يَقُومُ مِنَ اللَّيْلِ فَتَرَكَ قِيَامَ اللَّيْلِ 4 ﴾

1. Muslim, Vol:2, Page:464, Farid Book Stall

2. Same Reference, Vol:2, Page:467, Farid Book Stall

3. See, Bahrur Raiq, Vol:2, Page:40, M

4. Bukhari, Vol:1, Page:386, M

" The Prophet (Peace be upon him) said: O' Abdullah, don't be like one who used to get up for the Prayer, but then gave up on making Late Night Prayer. "

2. GREETING FOR WUDU (تحية الوضوء)

Making two Rakaats Optional Prayer after performing ablution (وضوء) is based on Prophetic direction.

﴿ قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: مِمَّنْ رَجُلٌ يَتَوَضَّأُ، فَيُحْسِنُ الْوُضُوءَ ثُمَّ يَقُومُ فَيُصَلِّي رَكْعَتَيْنِ، مُقْبِلٌ عَلَيْهِمَا بِقَلْبِهِ وَوَجْهِهِ، إِلَّا وَجَبَتْ لَهُ الْجَنَّةُ ﴾ 1

" The Prophet (Peace be upon him) said: Whosoever makes Wudu in the best way, then performs two Rakaats sincerely, Paradise becomes mandatory for him. "

3. GREETING FOR MASJID (تحية المسجد)

Likewise, performing two Rakaats while getting in the Masjid is a Prophetic Manner.

﴿ قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: إِذَا دَخَلَ أَحَدُكُمْ الْمَسْجِدَ فَلْيَرْكَعْ رَكْعَتَيْنِ قَبْلَ أَنْ يَجْلِسَ ﴾ 2

" The Prophet (Peace be upon him) said: When any one of you enters the Masjid, he should perform two Rakaats before sitting down. "

1. Muslim, Vol:3, Page:46, M

2. Bukhari, Vol:1, Page:170, M

Performing it before sitting down is preferred. However, it can be performed in other way too, as the Prophet (Peace be upon him) asked a person who was sitting down to make it.

﴿ قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: يَا أَبَا ذَرٍّ! إِنَّ لِلْمَسْجِدِ تَحِيَّةً وَإِنَّ تَحِيَّتَهُ رَكْعَتَانِ، فَقُمْ فَارْكَعْهُمَا ﴾ 1

" The Prophet (Peace be upon him) said: O' Abu Zar, indeed there is a way to greet the Masjid. It's a prayer of two rakaats. So, get up and make them. "

However, if one enters the Masjid while Congregational Prayer is being performed, then his joining to the on-going Prayer would be considered as a, Greeting Prayer for the Masjid too. 2

Because it is not allowed to perform any Optional Prayer while the Congregational Mandatory Prayer is going on.

﴿ قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: إِذَا أُقِيمَتِ الصَّلَاةُ، فَلَا صَلَاةَ إِلَّا الْمَكْتُوبَةُ ﴾ 3

" The Prophet (Peace be upon him) said: No Prayer is allowed while the Mandatory Prayer is going on. "

Also, if one enters the Masjid at a Disliked Timing (وقت مكروه), should not make it, but rather glorify Allah, the Exalted. 4

1. Sahih Ibn-e-Habban, Vol:1, Page:207, M

2. See, Rad dul Muhtar, Vol:2, Page:3, M

3. Tirmizi, Vol:2, Page:416, M

4. See, For more information about Dislike Timings, chapter one of this book.

4. SUNRISE PRAYER (صلاة الاشراق)

After the complete sunrise, performing two Rakaats Optional Prayer is highly appreciated.

﴿ قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: مَنْ صَلَّى الْفَجْرَ فِي جَمَاعَةٍ ثُمَّ قَعَدَ يَذْكُرُ اللَّهَ حَتَّى تَطْلُعَ الشَّمْسُ ثُمَّ صَلَّى رَكْعَتَيْنِ كَانَتْ لَهُ كَأَجْرِ حَجَّةٍ وَعُمْرَةٍ تَامَةٍ تَامَةٍ تَامَةٍ ﴾ 1

" The Prophet (Peace be upon him) said: One who makes Fajr Prayer in congregation then keeps on glorifying Allah, the Exalted, until the sun rises completely, then makes two Rakaats Optional Prayer, will be blessed with the reward of performing complete Hajj and Umrah. "

JANNATI KAUN?

5. FORENOON PRAYER (صلاة الضحى)

Forenoon Prayer was introduced to us by our Beloved Prophet (Peace be upon him).

﴿ قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: مَنْ حَافَظَ عَلَى شُفْعَةِ الضُّحَى غُفِرَ لَهُ ذُنُوبُهُ وَإِنْ كَانَتْ مِثْلَ رَبْدِ الْبَحْرِ ﴾ 2

" The Prophet of Allah, the Exalted (Peace be upon him) said: One who used to make two rakatas Forenoon Prayer, will have his sins forgiven, even if they are as much as the surf of the sea. "

1. Tirmizi, Vol:3, Page:171, M

2. Same Reference, Vol:2, Page:501, M

However, the four Rakaats of the Forenoon Prayer were also practiced by our Merciful Prophet of Allah, the Exalted (Peace be upon him).

﴿ عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُصَلِّي الضُّحَى أَرْبَعًا وَيَزِيدُ مَا شَاءَ اللَّهُ ﴾ 1

" Narrated by Sayyeda Aisha (May Allah be pleased with her) said: The Beloved Prophet of Allah, the Exalted (Peace and Blessings be upon him) used to make four Rakaats of Forenoon Prayer and added more to it as Allah, the Exalted willed. "

As well as six (2), eight(3), and twelve Rakaats were also recorded from the Prophet (Peace be upon him) too.

﴿ قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: مَنْ صَلَّى الضُّحَى ثِنْتَيْ عَشْرَةَ رَكْعَةً بَنَى اللَّهُ لَهُ قَصْرًا فِي الْجَنَّةِ مِنْ ذَهَبٍ ﴾ 4

" The Noble Prophet (Peace and Blessings be upon him) said: One who makes twelve Rakaats of Forenoon Prayer, Allah, the Exalted, will make for him a fort of gold in Paradise. "

Therefore, it is allowed to perform the Forenoon Prayer, beginning with two to twelve Rakaats.

This Prayer can be made after the sun gets a little high till the disliked time starts at mid-day. 5

1. Muslim, Vol:2, Page:428, Farid Book Stall

2. See, Kanzul Ummal, Vol:1, Page:1533, M

3. See, Mustad rak Hakim, Vol: 4, Page:58, M

4. Tirmizi, Vol:2, Page:497, M

5. See, Bahar-e-Shariat, Vol:4, Page:22

6. REPENTANCE PRAYER (صلاة الاوابين)

This is also considered a highly desirable Prayer.

﴿ قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: مَنْ صَلَّى بَعْدَ الْمَغْرِبِ سِتَّ رَكَعَاتٍ، لَمْ يَتَكَلَّمْ فِيْمَا بَيْنَهُنَّ بِسُوءٍ عُدِلْنَ لَهُ بِعِبَادَةِ ثِنْتَيْ عَشْرَةَ سَنَةً ﴾ 1

" The Prophet of Allah, the Exalted (Peace be upon him) said: After performing Maghrib Prayer, one who makes six Rakaats without doing any undesirable action in between of them, would be considered as of praying twelve years. "

As a reward of it, one's sins will be forgiven. 2

7. PRAYER OF GLORIFY (صلاة التسبيح)

"Prayer of Glorifying" is rightly considered an active way to have all sins forgiven by Allah the Exalted.

﴿ قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ:.....إِذَا فَعَلْتَ ذَلِكَ يَا بْنَ عَبَّاسٍ غَفَرَ اللَّهُ ذُنُوبَكَ صَغِيرَهَا وَكَبِيرَهَا، وَقَدِيمَهَا وَحَدِيثَهَا، وَسِرَّهَا وَعَلَانِيَتَهَا، وَعَمَدَهَا وَخَطَاَهَا ﴾ 3

" The Prophet (Peace be upon him) said: If you make it (Prayer of Glorifying), O' son of Abbas, Allah will forgive all of your sins; small or big, old or new, covert or open, willingly done or unwillingly. "

1. Tirmizi, Vol:2, Page:441, M

2. See, Majmuaz Zawaid, Vol:2, Page:483, M

3. Same Reference, Vol:2, Page:569, M

Eying on the importance of it, the Merciful Prophet of Allah, the Exalted (Peace be upon him) said:

﴿ قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: أَرْبَعُ رَكَعَاتٍ تُصَلِّيَهُنَّ فِي كُلِّ يَوْمٍ، فَإِنْ لَمْ تَسْتَطِعْ فِي كُلِّ جُمُعَةٍ، فَإِنْ لَمْ تَسْتَطِعْ فِي كُلِّ شَهْرٍ، فَإِنْ لَمْ تَسْتَطِعْ فِي كُلِّ سَنَةٍ، فَإِنْ لَمْ تَسْتَطِعْ فِي دَهْرِكَ مَرَّةً ﴾ 1

" Four Rakaats, make them everyday, if you can't, then make them every Friday, if you can't, then make them every month, if you can't, then make them yearly, if you can't, then make them at least once in your life. "

Regarding the descriptive way of performing this Prayer, one should see the following Hadith:

﴿ قَالَ عَبْدُ اللَّهِ بْنُ مُبَارَكٍ رَضِيَ اللَّهُ عَنْهُ: يُكَبِّرُ ثُمَّ يَقُولُ "سُبْحَانَكَ اللَّهُمَّ وَبِحَمْدِكَ وَتَبَارَكَ اسْمُكَ وَتَعَالَى جَدُّكَ وَلَا إِلَهَ غَيْرُكَ" ثُمَّ يَقُولُ خَمْسَ عَشْرَةَ مَرَّةً "سُبْحَانَ اللَّهِ وَالْحَمْدُ لِلَّهِ وَلَا إِلَهَ إِلَّا اللَّهُ، وَاللَّهُ أَكْبَرُ" ثُمَّ يَتَعَوَّذُ وَيَقْرَأُ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ وَفَاتِحَةَ الْكِتَابِ وَسُورَةَ ثُمَّ يَقُولُ عَشْرَ مَرَّاتٍ ثُمَّ يَرْكَعُ فَيَقُولُهَا عَشْرًا، ثُمَّ يَرْفَعُ رَأْسَهُ فَيَقُولُهَا عَشْرًا، ثُمَّ يَسْجُدُ فَيَقُولُهَا عَشْرًا، ثُمَّ يَرْفَعُ رَأْسَهُ فَيَقُولُهَا عَشْرًا، ثُمَّ يَسْجُدُ الثَّانِيَةَ فَيَقُولُهَا عَشْرًا، يُصَلِّيَ أَرْبَعَ رَكَعَاتٍ عَلَى هَذَا فَذَلِكَ خَمْسٌ وَسَبْعُونَ تَسْبِيحَةً فِي كُلِّ رَكَعَةٍ..... ﴾

" Shaikh Abdullah bin Mubarak (May Allah be pleased with him) said: Start your Prayer, recite Sana, then read "Subha Nal Lahi Wal Ham Du Lil Lahi Wa La

1. Majmauz Zawaid, Vol: 2, Page: 569, M

2. Tirmizi, Vol:1, Page:514, M

Ila Ha Il Lal Lahu Wal lahu Akbar" fifteen times then recite Aoozoo Billah and Bismillah completely then recite Sura Alhamdu completely and any other sura, then read (the above written Tasbeeh) [Sub Hana.....] ten times, then Bow Down and read it ten times, then stand up and read it ten times then go to Prostration and read it ten times, then sit down and read it ten times, then go again for the Prostration and read it ten times. Make four Rakaats in the same way. That Tasbeeh would be read seventy-five times in each rakat. "

8. PRAYER OF NEED (صلاة الحاجة)

[i] According to our Beloved Prophet (Peace be upon him), if any one needs something, should make two Optional Rakaats, then recite the following dua.

﴿..... لَا إِلَهَ إِلَّا اللَّهُ الْحَلِيمُ الْكَرِيمُ، سُبْحَانَ اللَّهِ رَبِّ الْعَرْشِ الْعَظِيمِ، الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ، اللَّهُمَّ إِنِّي أَسْأَلُكَ مُوجِبَاتِ رَحْمَتِكَ، وَعَزَائِمَ مَغْفِرَتِكَ، وَالْغَنِيمَةَ مِنْ كُلِّ بَرٍّ، وَالسَّلَامَةَ مِنْ كُلِّ إِثْمٍ، وَأَسْأَلُكَ أَنْ لَا تَدْعَ لِي ذَنْبًا إِلَّا غَفَرْتَهُ، وَلَا هَمًّا إِلَّا فَرَّجْتَهُ، وَلَا حَاجَةً هِيَ لَكَ رِضًا إِلَّا قَضَيْتَهَا لِي﴾ 1

Then one should make any Dua as per his wish.

[ii] A blind person came to the Merciful Prophet (Peace and be upon him) and requested him to make Dua for him so that he would have his eye-sight back.

The Prophet (Peace be upon him) asked him to perform Wudu and make two Rakaat Prayer, then make Dua saying;

﴿....اللَّهُمَّ إِنِّي أَسْأَلُكَ وَأَتَوَجَّهُ إِلَيْكَ بِنَبِيِّكَ مُحَمَّدٍ نَبِيِّ الرَّحْمَةِ،
يَا مُحَمَّدُ إِنِّي تَوَجَّهْتُ بِكَ إِلَى رَبِّي فِي حَاجَتِي هَذِهِ فَتَقْضِ لِي، اللَّهُمَّ
شَفْعَهُ فِيَّ وَشَفِّعْنِي فِيهِ﴾ 1

According to the viewer of this historic event, that blind person made this Dua and stood up walking as if he had never had any problem in his eyes.

There are a lot of ways to perform these types of Prayers. 2



9. PRAYER FOR GUIDANCE

(صلاة الاستخاره)

As a matter of fact, our Beloved Prophet (Peace be upon him) himself directed to his Companions to make this Prayer and see divine guidance for their actions.

﴿يَقُولُ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: إِذَا هُمْ أَحَدُكُمْ بِالْأَمْرِ فَلْيَرْكَعْ
رَكَعَتَيْنِ مِنْ غَيْرِ الْفَرِيضَةِ....﴾ 3

" [describing the way of this prayer] our Beloved Prophet (Peace be upon him) said: When you would be

1. Mustad Rak, Vol: 1, Page: 706, M

2. See, For the way of Salat-e-Ghausia, an another Prayer for the same Purpose, Fatawa Razwia, Vol: 8, Page: 569

3. Bukhari, Vol:1, Page:390, M

concerned about any action, then make two Rakaats Optional Prayer..... "

After finishing the above Optional Prayer, read the following Dua.

﴿ اَللّٰهُمَّ اِنِّىْ اَسْتَخِيْرُكَ بِعِلْمِكَ، وَاسْتَغْفِرُكَ بِقُدْرَتِكَ، وَاسْأَلُكَ مِنْ فَضْلِكَ الْعَظِيْمِ، فَاِنَّكَ تَقْدِرُ وَلَا اَقْدِرُ، وَتَعْلَمُ وَلَا اَعْلَمُ، وَاَنْتَ عَلَّامُ الْغُيُوْبِ، اَللّٰهُمَّ اِنْ كُنْتَ تَعْلَمُ اَنَّ هَذَا الْاَمْرَ خَيْرٌ لِّىْ فِىْ دِيْنِىْ وَمَعَاشِىْ وَعَاقِبَةِ اَمْرِىْ.... فَاقْدُرْهُ لِىْ، وَيَسِّرْهُ لِىْ، ثُمَّ بَارِكْ لِىْ فِيْهِ، وَ اِنْ كُنْتَ تَعْلَمُ اَنَّ هَذَا الْاَمْرَ شَرٌّ لِّىْ فِىْ دِيْنِىْ وَمَعَاشِىْ وَعَاقِبَةِ اَمْرِىْ.... فَاصْرِفْهُ عَنِّىْ وَاصْرِفْنِىْ عَنْهُ وَاقْدُرْ لِىْ الْخَيْرَ حَيْثُ كَانَ، ثُمَّ اَرْضِنِىْ بِهِ ﴾ 1

Then he should pronounce his problem.

JANNATI KAUN?

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Islamic education is the education of the spiritual and ethical values of Islam. It governs our attitude to life, our actions and decisions. If it is taught and learnt sincerely, it brings about the spiritual, moral and psychical welfare of families, our people and mankind.

This book written by Moulana Dr. Ghulam Zarquani presents a simple, effective and straightforward information on one of the topics of Islamic education. The description is interesting and explanations are outstanding. In my opinion it will be of unique benefit for the readers of this book. It provides all the relevant information in such a clearly understandable manner that it should be of great value for young Muslims. I hope that this book will be an instrument to stimulate an accurate and authentic understanding of Islamic beliefs and values.

Professor Allama Shahid Raza Naimi

Muslim College, London Uk

President, World Islamic Mission, European Region

I have read some of the books on Educational Series, written by Dr. Maulana Ghulam Zarquani and found them very informative, outstanding and authentic.

I humbly request Muslim parents to let their lovely children carefully read them and act accordingly.

JANNATI KAUNI?

May Allah, the Exalted accept his valuable, unique and beautiful contribution to the Islamic Library and give him the best reward. Aameen

Allama Shah Turabul Haq Qadri

Ameer Jamat-e-Ahlesunnat Pakistan, Karachi

Indeed, if our new generations have enough basic religious knowledge in their young age, they would have their future saved, and beliefs strengthened. Maulana Dr. Ghulam Zarquani realized this fact and wrote books on basic Islamic Education. I hope that this series will play a visible role in keeping children close to our traditions.

Allama Mufti Qamarul Hasan

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